MISSIONARY HORIZONS

SEPTEMBER, 1958

See story on page 747.

Buhuba, Khartoum North, North Sudan

MISSIONARY HORIZONS

906 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

A Monthly Magazine (Bi-Monthly, July-August) published by the Women's General Missionary Society of the United Presbyterian Church of North America

Member of the Associated Church Press

"Second class mail privileges authorized at Pittsburgh, Pennsylvania"

Subscription Price $1.50 a Year — Obituaries—20¢ a printed line

TABLE OF CONTENTS SEPTEMBER, 1958

CHANGING PATTERNS IN THE MIDDLE EAST

Current Issues in the Middle East.....737
Middle East Pilgrimage—Reviewed by *Katherine B. King*
I. Along the Line of March.....739
II. Journey Through the Ages.....741
III. Roadways of the New Pilgrimage 743
IV. The Road to Mecca.....745
Duhuba—*Mary Anna Bode*.....747
Worship Service for October—*Mrs. Charles L. Hussey*.....750

NEWS FROM AFAR

Annual Meeting—*Hladia P. Stewart*....752
Teachers' Conference—*Rosaltha Kenagy* 755
Only Lepers—*Morrell F. Swart*.....758
Report of Women's Advisory Committee...760
National Meeting of Presbyterian Women at Purdue—*Mrs. Charles L. Hussey*....763
Highlights of National Meeting Business—*Elsie R. Penfield*.....767

UNITED WE SERVE

Barber-Scotia College—*Katherine E. Gladfelter*.....768
Knoxville College—A Continuing Mission of the Church—*James A. Colston*.....769
United Presbyterian Women Estimate 1959 Goals—*Evlyn W. Fulton*.....770
The Fellowship of the Least Coin—*Margaret Shannon*.....771
Foreign Board Office Force Honored.....773
A Final Triumph—*Mrs. Ralph H. Arnold*.775
Tributes
Mrs. R. W. Walker.....776
Miss Jean S. Campbell.....776
Thy Mission High Fulfilling—*Mrs. Charles L. Hussey*.....777
World Presbyterian Alliance—*Margaret Webster*.....781

SPECIAL DEPARTMENTS

Prayer Groups.....783
Thank Offering.....785
The Teens.....788
Indian Missions.....790
Foreign Missions.....793
Literature Department.....795
Tributes.....798
List of Furloughed Missionaries.....799
Mid-East Profile (Film).....Back Cover

MAGAZINE STAFF

Send Articles for Publication to

MISS EDITH L. McBANE, Editor
1430 Alabama Avenue
Pittsburgh 16, Pa.

Send Subscriptions to

MRS. RALPH H. ARNOLD, Treasurer
730 Kelly Avenue
Pittsburgh 21, Pa.

Associate Editors:

Mrs. C. A. Stewart, Pakistan-India
Mrs. W. J. Skellie, Egypt
Mrs. Robert H. Meloy, The Sudan
Mrs. Malcolm S. Vandevort, Ethiopia
Mrs. Harold R. C. Peters, Upper Nile

The Women's General Missionary Society

Headquarters: 903-907 Publication Bldg. 209 Ninth Street, Pittsburgh 22, Pa.

Executive Secretary-Treasurer: Miss Evlyn W. Fulton, 904 Publication Bldg., Pittsburgh 22, Pa.

BOARD OF DIRECTORS

President: Mrs. Arthur B. McBride, 847 Thorn St., Sewickley, Pa.
First Vice President: Mrs. Russell K. Montgomery, 9 Pocono Dr., Pittsburgh 20, Pa.
Second Vice President: Mrs. William L. Neal, 446 Allison Ave., Washington, Pa.
Recording Secretary: Mrs. William C. Latta, 834 10th St., Oakmont, Pa.
Foreign Secretary: Mrs. Arthur B. McBride, 847 Thorn St., Sewickley, Pa.
Mountain and Presbyterial Secretary: Mrs. Fred M. Blick, R.D. #4, Kimlyn Rd., Irwin, Pa.
Negro Secretary: Mrs. H. Andrew Bruder, 1000 Ridge Ave., Coraopolis, Pa.
Indian Secretary: Mrs. Wallace G. McGeoch, 266 Second St., Leechburg, Pa.
Parsonage Secretary: Mrs. William L. Neal, 446 Allison Ave., Washington, Pa.
Temperance and Social Education Secretary: Mrs. W. J. Harper McKnight, 29 Ackerman Ave., Oradell, N. J.
Literature Secretary: Mrs. James T. Vorhis, 209 Ninth St., Pittsburgh 22, Pa.
Thank Offering Secretary: Mrs. Russell K. Montgomery, 9 Pocono Dr., Pittsburgh 20, Pa.
Prayer Group Secretary: Mrs. George W. Hutton, 609 Bedford Ave. S.W., Canton 10, Ohio.
Women's Secretary (including Statistics and Efficiency): Mrs. Bruce L. Rogers, 409 Wilson Ave., Washington, Pa.
Teen-Age Secretary: Mrs. John E. Wunderley, 805 Willman Ave., East McKeesport, Pa.
Junior Secretary: Mrs. Orville L. Kuhn, 1582 Woodbine St., Pittsburgh 1, Pa.
Junior Magazine Editor: Mrs. Edwin B. Hurrell, 1145 Pinewood Dr., Pittsburgh 16, Pa.
Editor of **Missionary Horizons:** Miss Edith L. McBane, 1430 Alabama Ave., Pittsburgh 16, Pa.
Finance Committee: Miss McBane, Mrs. McBride, Mrs. Montgomery, Mrs. Neal, Mrs. Latta.
Attorney: Mr. Arthur B. McBride.

CURRENT ISSUES IN THE MIDDLE EAST

NEW YORK, July 30—An informal group of Protestant church leaders with more than 130 years of experience in the Middle East today made public a 10-point statement outlining constructive action which may advance the welfare of Middle Eastern peoples and the cause of world peace.

In making the statement public, Dr. O. Frederick Nolde said that the statement was inspired by queries from Christian leaders all over the United States, following the critical developments in Lebanon, Iraq, and Jordan.

Dr. Nolde, director of the Commission of the Churches on International Affairs, said the statement had been circulated among 3,000 Christian leaders and had been shared with U.S. State Department officials. The CCIA is an agency jointly sponsored by the World Council of Churches and the International Missionary Council, both world bodies of Protestant, Anglican and Orthodox churches.

In addition to Dr. Nolde, others who signed as individuals the statement they helped draft were Dr. Roswell P. Barnes, Alford Carleton, Richard M. Fagley, Elizabeth K. Kinnear, and Dr. Glora M. Wysner.

Barnes is an associate general secretary of the World Council of Churches in charge of the New York office; Dr. Carleton is the former president of Aleppo College (Syria) and chairman of the policy committee of the Division of Foreign Missions of the National Council of Churches; Dr. Fagley is the executive secretary of the CCIA; Mrs. Kinnear is the associate secretary, Joint Office for Southern Asia and the Near East of the National Council's Division of Foreign Missions, and Dr. Wysner, secretary of the IMC.

The text of the 10-point statement follows:

1. Given the currents and cross-currents of a complex and rapidly changing scene, we must recognize that adequate solutions may be unattainable under present circumstances and that governments, faced by limited alternatives, have the difficult responsibility of choosing those measures which hold greatest promise of furthering more permanent settlements in the interest of peace and justice. We should pray that all leaders in positions of responsibility may be guided and strengthened by Almighty God to make wise decisions, wise both in relation to immediate dilemmas and in relation to the longer-range interests of the peoples concerned.

2. In face of the military measures now in process, we should urge diligent effort promptly to contain and alleviate highly dangerous tensions in the region. The significance of the Middle East in the world balance of power and the temptations which its vulnerability presents to contending power blocs, underscore the importance of frank and persistent consultations at every available level. To this end the procedures and instruments of the United Nations should be utilized to the full, together with both the regular channels of diplomacy and such special modes of consultation as a conference of heads of state within the U.N. framework.

3. In such consultations, full consideration and place should be given to the interests and desires of the peoples of the region. Greater effort should also be devoted both to bilateral and multilateral consultations with the governments of the Middle East, so that greater understanding and cooperation may develop.

4. We in the churches should both support the principle of non-interference in the domestic affairs of Middle Eastern nations and promote alertness to the extent to which the response of national governments falls below the needs and aspirations of their own people. It is possible for Western diplomacy to deal cor-

rectly with governments in power, and at the same time to support in assistance policies those reforms which are essential to make assistance effective and conducive to the welfare of Middle Eastern peoples.

5. Measures taken in the Middle East by friendly governments to preserve order and orderly process, in response to the request of a government in power, should be subject to international review and should be terminated when the United Nations is in a position to insure the political independence and territorial integrity of the state concerned. When friendly governments or international authorities take such measures, they should seek in all appropriate ways to assure that the peoples involved will, with reasonable promptness, be offered opportunity freely to choose their own government and determine their own future with due regard to their responsibilities as members of the international community.

6. We should encourage an awareness that the practice of self-determination may result in solutions different from those desired in the West. It is not essential to Western interests that the governments of the Middle East be "pro-Western." What is important is that they should be willing and able to maintain and develop the genuine interests of the Middle East in harmony with those of the world community.

7. We must further recognize that while the political foundations of contemporary states in the Middle East are relatively new and often unstable, there are strong linguistic and cultural ties which transcend national lines. The cultural appeal of the ideal of Arab unity, for which the term "nationalism" is inadequate, is one of the strong undercurrents of the Middle East which must be taken into account and helped to grow in constructive ways. The values in some form of Middle Eastern federation of sister states are too important to be ignored because of the dangers.

8. Some form of regional association is doubly important from an economic point of view, because the Arab states separately are for the most part not viable economically, at least in terms of the justified aspirations of the awakening peoples. Developmental assistance should be geared to the needs and possibilities of regional economic development, as well as to programs designed to improve the livelihood of the common people.

9. The festering bitterness between the Arab states and Israel requires firm and courageous action by the international community. International security commitments to provide mutual protection against aggression are essential to remove the threat of hostile action from one side or the other.

10. The tragic plight of the Arab refugees is an unremitting claim on Christian service. It is also a concern calling for action at the political level. Plans for developmental assistance should give particular attention to constructive programs for resettlement or repatriation of those made homeless by past events in Palestine.

Finally, we would say a word about the attitude of Christians in the West towards the peoples and problems of the Middle East. In a rapidly changing situation heavily overlaid with propaganda and cliches, we have a responsibility to seek the facts necessary for a clear comprehension of the real issues. We need always to remember that behind the problems are fellow human beings, who need our sympathetic understanding. We have a duty to cultivate attitudes of patience and forbearance. We have an obligation to be alert to opportunities for Christian service and works of reconciliation.

Missionary Horizons

Vol. LXXI September 1958 No. 12

Changing Patterns In The Middle East

MIDDLE EAST PILGRIMAGE

Written by R. Park Johnson

Reviewed with Additional Material
by Katherine B. King

I. Along The Line Of March

A MAP on the kitchen wall! Yes, the mistress of the house keeps it there because she wants to look at it frequently, to be reminded often of its challenge to prayer, to study, to stewardship, as it spreads before her the world-wide mission of the United Presbyterian Church in the United States of America.

The most significant part of that map is the section which extends from Egypt to Pakistan. This is the Middle East, "the Muslim Heartland," and the work of our new Church here approximates the work of all other Protestant churches combined. United Presbyterian Women are most fortunate in this year of union to have the Middle East the subject of interdenominational mission study.

This area as it is dealt with in our text stretches from Morocco to Pakistan, from Turkey to the Sudan, and it is a focus of interest today for several reasons. At the crossroads of three continents, it is strategically important; it has abundant oil, more than seven times the United States reserve of the life-blood of our mechanized age; and it is a political powder-keg.

Mrs. Harper Sibley likes to tell the story of a woman who was traveling in Europe with her husband. At dinner one evening she was seated next to a man well-versed in world affairs, and they talked of conditions and events in many countries. As they parted, he said to her, "You must have traveled widely to be so well informed." She replied, "I have never before in my life been east of the Mississippi River. But at home I am chairman of missionary education for the women of my church, and *I make it my business* to know these things." Likewise it is *our* business to be alert to world affairs, especially as they are related to the Kingdom of God, and the study of Dr. Johnson's splendid book will help us to be better informed about these countries in which so many of today's headlines originate.

Explaining the motif of his book, the author compares today's "restless movement of an entire confused civilization" to the ancient custom of pilgrimage, a search for spiritual satisfaction. Today the quest is for "a better life on all levels of being—spiritual and material."

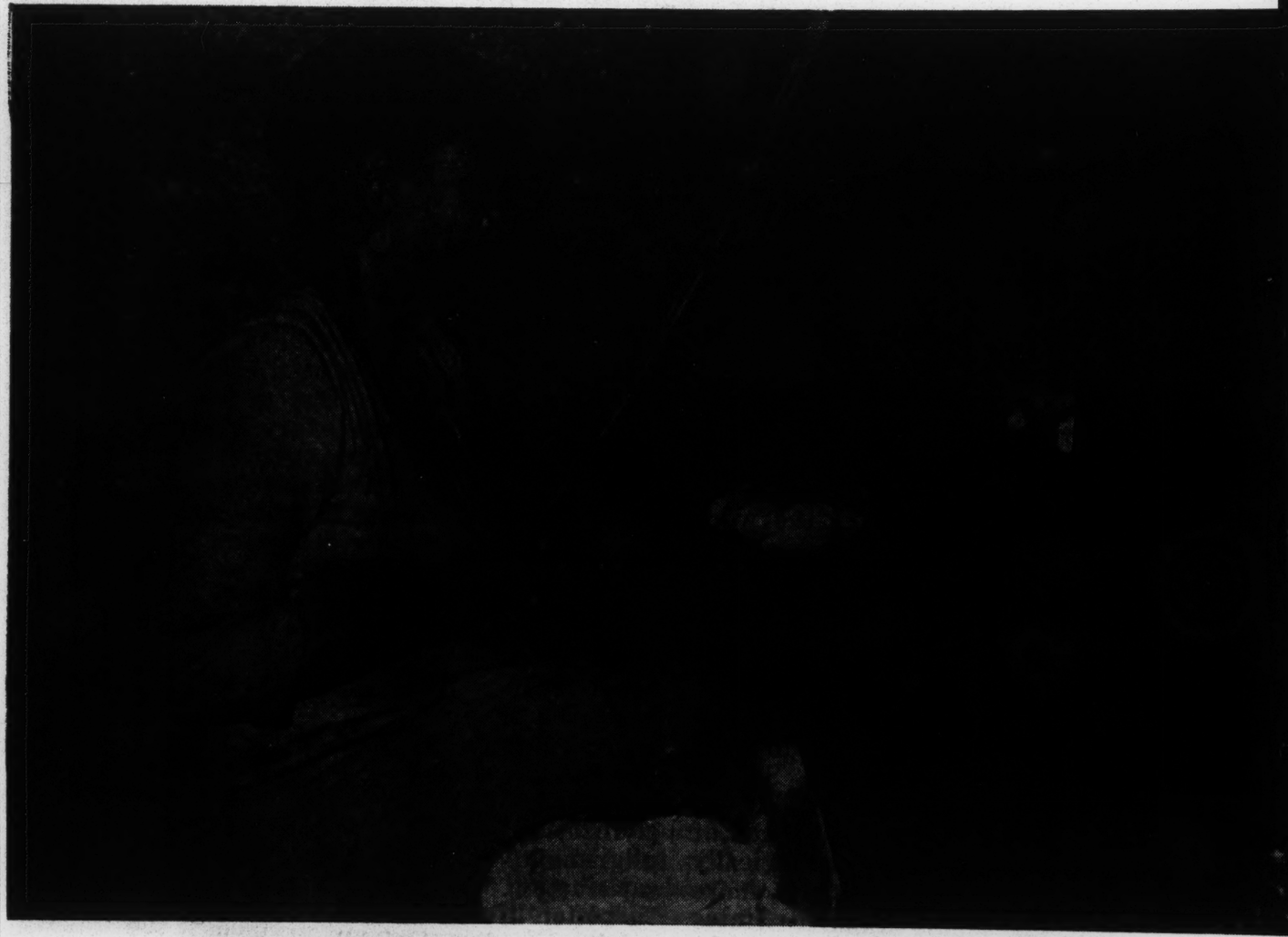
The traveler in the Middle East is sometimes struck with the thought that life has changed little since Je-

sus lived there. But our author tells of a dirty, ragged little boy in a Bedouin encampment on the desert who might have stepped even from the Old Testament, except for the fact that out of his mouth came a big pink balloon of bubble gum! This boy is the symbol of the ancient land which has "literally been catapulted into the midst of twentieth century civilization."

Here the past remains in the midst of the present. Vera M. Dean writes, "Today, as we go through the frightening slums . . ., when we see the poverty, disease, filth and ignorance of Arab lands, we see, as in a mirror, the reflection of what our European forebears were like in the Middle Ages." A thought to evoke from us both humility and gratitude!

For Discussion

Comment on this statement made by a woman official in the State Department: "Not over one per cent of the people of the United States are interested in foreign affairs and not over 10 per cent of our leaders are interested. We find the women of the churches most likely to study this subject." How can we help to create in others a concern for world conditions?



Egyptian village woman making "sunbread." She puts the dough on mud plates in the sun, then bakes it in a mud oven. Later she breaks it up and each member of the family uses a piece as a spoon to scoop up his food.

II. Journey Through The Ages

WHILE EUROPEANS were experiencing the Renaissance and the Reformation, discovering the New World, and entering the Industrial Revolution, the Middle East lay asleep, unconscious that other peoples had progressed beyond the Middle Ages. Napoleon's brief invasion in 1798 aroused it. (He considered becoming a Muslim to gain the loyalty of Islam, but was discouraged by the fact that wine is forbidden by the Koran, an insuperable stumbling-block to a Frenchman!) Revival began, soon spurred on by Christian missions which fostered the use of literary Arabic, set up a printing press, and thus stimulated a rebirth of Arabic culture which led to the nationalism of this century.

It is a sad chapter in Western diplomacy which deals with relations with the Middle East at the time of World War I. With promises of post-war independence the British induced the Arabs to fight against Turkey which was then aligned with Germany. The Arab Revolt did much to produce an Allied victory in the Middle East, and the Arab peoples looked forward in good faith to the fulfillment of Britain's promises. But other British and French interests had agreed to divide the former Ottoman territories into "spheres of influence," leaving only a small stretch of land for an Arab confederation. And to make matters much worse, the British came out with the Balfour Declaration favoring the establishment of a Jewish national home in the Arab land of Palestine! So the Arab hope of independence gave way to a deep distrust of the West, and a "chaos of frustration and bitterness that have not yet been healed."

As a result of that, plus a growing nationalism, one by one many countries have thrown off Western control: Egypt first, then Iraq, Syria, Lebanon, Jordan, Pakistan, Sudan, and others. The movement continues, as our daily news will testify.

At the focus of all this bitterness and suspicion is the Palestine question. This "semi-barren territory the size of Vermont" had a population which was nine-tenths Arab at the time of the Balfour Declaration. Is it any wonder that the Arabs found it hard to understand why a separate state should be carved out of *their* land for the Nazi-persecuted Jews of Europe? They asked, as Dr. Glora Wysner puts it, "Why did Americans, Christian Americans, urge that the door of an Arab country be opened without the consent of the majority of its people, while they made no effort to have Jews from the holocaust of Europe admitted to the United States?"

About 700,000 Palestinian Arabs were driven from their homes, and the number now being cared for is more than 900,000, living in "misery and apathy . . . kept barely alive by the United Nations Relief Agency," as Dr. Dean describes them. They are ill—actually sick because of 10 years of bitter brooding, and a whole generation has grown up knowing little but this pestilential atmosphere.

Egyptian water carrier

Our author says, "Their continuing status as homeless exiles remains the most poignant feature of the situation in the Middle East," and perhaps the weightiest problem before the United Nations.

Albion Ross believes that Israel, "at the crossroads of the Arab world," cannot remain aloof from that community, but must in some fashion find its place therein. Humanly speaking, how can this ever be, when, as John Blumberg says, "One of the few points on which Arabs in every Middle Eastern country agree is hatred and distrust of the State of Israel"?

Ross presents a touching picture of the Jewish refugees of Eastern Europe. Going home after liberation, expecting to find sympathy and to be restored to home and business, they found only resentment. "Reappearance of an owner who had presumably been disposed of in the gas chambers seemed to fill people with fury." So they turned to the ancient "land of promise," one of them saying, "I am going to Palestine and I never want to see again a face that is not a Jewish face."

The longing of the Jew for Israel is something quite apart from patriotism, from the modern sense of nationality. "Justice in terms with which modern man is familiar is on the side of the Arab. But the justice of the Zionist cause and the justice of the Arab cause is the question of how many potatoes are equal to how many oranges."

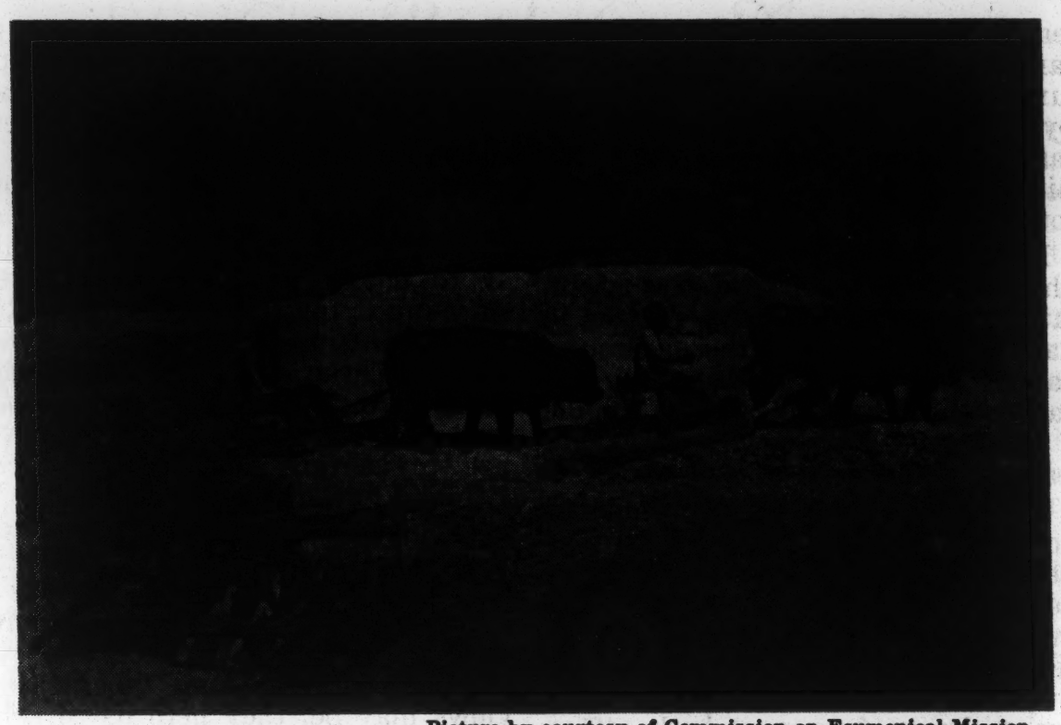
For Discussion

Christian missionaries stimulated a rebirth of Arabic culture which led to nationalism, which in turn is the cause of the present uncertain status of missions! Could this situation have been prevented?

Are your sympathies with the Jews or the Arabs? Do you see any solution to the refugee situation or the problem of Israel's position in the Arab world?

Arab refugee children

Picture courtesy of Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U.S.A.



Picture by courtesy of Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U.S.A.

In Iran farmers use a common threshing floor. Buffalo or oxen pull the threshing machine around in a wide circle. Iron discs cut the grain.

III. *Roadways of the New Pilgrimage*

DIVERSE THOUGH THEY ARE, the peoples of the Middle East nevertheless have much in common. A great Frenchman once said that the Arab world is like a drum: if you tap one end of it, it reverberates all over! (And we might add that today the vibrations are felt the world around.)

Conspicuous everywhere is the influence of the West. A humorous illustration is the fact that numerous baby boys on the Euphrates have been named "Consolidated Pumps Inc." which their fathers believe to be the name of the iron god which pours water upon the land. The West is evident in skyscrapers and motor traffic, in business and government, and even in a measure in the whole view of life. Nasser of Egypt is reported to have said, "Only by the spirit of love practiced within the nation and without will we have world brotherhood." These are words which one would not expect to hear from such a man, but they indicate the penetration of Christian influence in the thinking of Middle Easterners. Still underneath is deep distrust, and fear of the results of Western influence.

There is nationalism everywhere. This is the formula: an underdeveloped country, pressure from the outside world, past history of outside control, and a rising national consciousness. These are the elements which produced the events of 1776 in our own country. Cyprus, for example, is anxious to shake off British control. A group of Americans on that island one Fourth of July, longing for a touch of home, went up into the hills for a picnic and shot off a round of ammunition in observance of Independence Day. Later their Cypriot friends inquired the

reason for the shooting and they began to reply, "We were celebrating our—," but reluctant to appear disloyal to their British friends, they hastened to say, "Never mind! Never mind!" However, this is a ferment not to be subdued.

Because of it, there is the violence which necessitates curfews at night, patrolled streets, and martial law in many places. Under these circumstances you carry a pass, and you walk without hurrying in the middle of the street. People who hurry are suspect, and likely to get shot!

In Turkey, near the border and facing Russia is the sign, "We Turks are proud of our freedom, and we are ready to die for our freedom." They are even willing to give up coffee for it! A recent magazine tells how the Turks, without enough foreign exchange to import both coffee and foreign engineering and materials, have given up the sweet, strong brew they love in order to build harbors for the defense of their country. Their copper pots and the little china cups sit unused upon the shelves, awaiting a happier day.

A form of democracy exists in many Middle Eastern countries which have gained their independence, but true democracy is hard to accomplish where there is no well-developed middle class, where there is limited education, and a lack of feeling of responsibility for community service. With the exception of its treatment of the Arab, Israel is the most nearly successful democracy, and Turkey's example is an encouraging one.

Poverty is another common factor, and the scarcity of water creates many problems. Some types of resources are limited, but resources exist which are not being developed because of lack of capital, trained personnel, and conditions which stimulate business. One observer believes that in Iraq, Iran, and the Persian Gulf area there are enough oil resources to wipe out poverty, yet the worst human habitation he saw in world travel was in the city of Baghdad.

In the Middle East, 75 to 85 per cent of the population depend upon agriculture for their livelihood, and the land is for the most part depleted as the result of many centuries of cultivation without returning nourishment to the soil. There are exceptions, but most villagers are likely to burn refuse for fuel, instead of using it for fertilizer. Albion Ross writes pessimistically of the soil of Egypt. Three crops a year are now being grown in some places where one was before. Dams, he believes, are preventing the rich silt from Ethiopia from being deposited on land below the dams, and constant irrigation threatens the soil with salinity. Some land in Iraq is white as snow with salt, and he fears eventually the total bankruptcy of the Egyptian soil. Extreme though these views may be, they help us to sense the great problem which the limited arable lands of the Middle East present.

Frequently the word "teeming" is used in descriptions of this part of the world. A traveler arriving for the first time in one of these lands thought, "Well, this must be a festival day of some kind." But he was not long discovering that the crowded streets were just an everyday situation. So much land is barren that many people are forced into small areas. In Egypt, 23 million are living in an area one-third the size of Virginia.

To us as Christians the most important characteristic of the Middle East is the prevalence of Islam, the religion of 90 per cent of the people.

For Discussion

In the light of the events of 1776, why are we not more sympathetic with these rising nations?

Mr. Ross points out that the introduction of preventive medicine and health measures has lowered the death rate in Egypt, thus increasing the population and creating greater misery. Do you consider this a valid argument against such aid to backward countries?

IV. The Road To Mecca

ISLAM IS a faith, a community, and a way of life, "the world's greatest challenge to the Christian Gospel." The Muslim does not like his religion to be called Mohammedanism, because he considers Mohammed only a channel of revelation from God, Allah; the correct term is Islam, meaning *submission,* and a Muslim is one who submits.

Mohammed was a religious, civil, and military leader who believed that God had chosen him as his spokesman. His conquest was begun in the Arabian city of Medina and by the time of his death in 632 the greater part of Arabia was under his control. The expansion of the new Muslim community continued for a hundred years. J. Christy Wilson comments, "Though the spread of Christianity in apostolic times was one of the marvels of history, the outreach of Islam in its first century was far greater." What is the secret of its vitality? Mohammed had planned it as a "society ruled by divine law, backed up by the power of military enforcement," not only a religion but a state. For example, the constitution of Pakistan, the "holy land" of the Muslims, is based upon the Koran, which is not only the "sacred writ" but a code of laws as well.

There are several levels of faith among Muslims. Folk Islam, the simplest form, is adulterated with superstition and primitive beliefs. Especially in rural sections it is "only a thin veneer overlaid upon primi-

Picture by courtesy of Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U.S.A.

Meshed Mosque, Iran

tive animistic beliefs and customs." The "evil eye" is warded off their children or their donkeys by the blue beads they wear, and bits of cloth stuck upon certain shrines or trees bring blessings, they believe, of luck, fertility, or healing.

At the other extreme is conservative Islam practiced by more or less educated people who cling to orthodox tradition. Modern reformers would modify traditional Islam to adapt it to these times, believing that this can be done without disloyalty to the original revelation. There are evidences of this in the government of Pakistan.

Do you find the following statement of the author startling? "The great body of ordinary, well-educated or partially educated people living in the cities still call themselves Muslim, but Islam for them is actually not a religion." However, we must not suppose that such a Muslim is easily converted! His community offers him social and political security against Western influence or domination, and he may be as fanatical in his loyalty as his brother who is sincerely religious.

For Discussion

Explain why Islam is called a faith, a community, and a way of life.

How do you explain the phenomenal spread of Islam in its first century?

Mrs. Herman W. King, wife of the pastor of Parkminster United Presbyterian Church, Rochester, N. Y., has followed the chapter headings in *Middle East Pilgrimage*, rather than the topics in the *Program Calendar*. Her review will be continued in the October issue.

Dr. R. Park Johnson, author of the study book, is representative in the Middle East for the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A., the Board of Foreign Missions of the Reformed Church in America, and the Joint Committee of the United Mission in Iraq. A graduate of Princeton University and Princeton Theological Seminary, he has taught at Hanover College and served as pastor of the Second Presbyterian Church of Kansas City, Mo.

Bibliography

Introducing Islam, J. Christy Wilson (Friendship Press). A helpful popular presentation of the religion of the Muslims.

Caught in the Middle, Glora Wysner (Friendship Press). Problems of Middle Eastern youth. An interesting chapter dwells on the importance of the birth certificate; the significance of it in our country is negligible compared to its implication for these people. A thought-provoking section deals with *good* tensions.

World Without End, Emil Lengyel (John Day). A mission study book can scarcely give more than an aerial view of the life of the people. In the first chapter of this book, entitled "The Poorhouse of the World," we walk with the author along the paths of the villages where "misery is boundless," where cash is rarely handled, where there is no standard of living, because existence itself is the standard. Much of the rest of the book is helpful, though it is not written from a Christian standpoint.

The Nature of the Non-Western World, Vera M. Dean. This is a 50¢ Mentor Book, a very fine reference book for use in the study of any of our mission fields, analyzing the beliefs and emotions ruling the hearts of non-Western peoples.

My Arabian Days and Nights, Elinor T. Calverley (Crowell). A missionary doctor in Arabia for many years, the author presents many Middle Easterners of her acquaintance as warm, lovable people, whose fellowship she enjoyed, from the lowliest servant to those in high places. "Muslim" and "Arab" so often have hostile connotations for us that it is good to have this picture. Delightful reading.

Middle East Tensions, S. A. Morrison (Harper). Dr. Morrison was a British lay missionary to the Middle East, and his book is fine background material.

This Is the Middle East, John Blumberg (Friendship Press). A short but helpful presentation with fine pictures.

Journey of an American, Albion Ross (Bobbs-Merrill). The chapter on the Middle East and paragraphs on refugees from Eastern Europe in the chapter on Europe add interesting information and the author's highly individualistic comments are often stimulating, though not written from a Christian's viewpoint.

DUHUBA

MARY ANNA BODE

In March, during a short visit to Khartoum, I went to see our children in the Children's Home. I was sitting on the back veranda quite covered with three- and four-year-olds when I heard a sober, "Hello. How are you? I am fine, thank you," said in English.

Before I could get unscrambled from the "small fry," the owner of the voice gave me a big hug, sat down beside me, and hardly able to contain herself, said in Arabic, "I'm speaking in English!" It was a new venture and she was enjoying it.

The following is an account of a teen-age girl whom I consider to be an "Unforgettable Person." When her picture was chosen to appear on the cover of MISSIONARY HORIZONS, I was asked to write about her, and it is good to be able to share her story.

In January 1953, in the Nuba Mountains of the Sudan, a Church Missionary Society doctor came in contact with an eleven-year-old child who was suffering with a diseased leg. When it became evident that the lower part of the leg would have to be amputated, arrangements were made for her to travel the hundreds of miles from her primitive tribe to the Church Missionary Society Hospital in Omdurman where the surgery was done. A short time later a second amputation became necessary and the upper part of the leg was also removed.

The emotional and physical shock of an amputation must be great for anyone, but this child's circumstances added complications. She was very young and had left the people that she knew. It was a change to a world of doctors, nurses, beds, and medicines, and it made life new and strange. Communication was another big problem as the child spoke and understood only a tribal vernacular which is not used in Omdurman.

But the greatest complication presented itself when someone from her family came to Omdurman and informed the doctor that, because the girl was no longer normal, she would not be accepted among her people. What her plight would have been, had she gone back to the Nuba Mountains, was not to be known because she was quite literally abandoned and left at the hospital.

At the same time in 1953, the youngest of the many children who had lived and been cared for from infancy in the Khartoum North Girls' Boarding School, were moved across the street to a roomy mission house, and a Children's Home was officially opened. Sitt Elizabeth Gubara, a stately Sudanese woman who had spent most of her life as a student and teacher in the Girls' Boarding School, was to care for them. This new venture was undertaken, despite many problems and misgivings, in the faith that children would not only be cared for but that, through being reared in a Christian environment, they might come into a saving knowledge of Christ.

The C.M.S. Hospital had, at other times, asked the Girls' Boarding School to take babies that had been left in the hospital. When the staff found that they had been given another "daughter," a child who needed much care and a good home, they again called the G.B.S.

At the Khartoum Station prayer meeting, late in July, Marguerite McClellan, who was then chairman of the Children's Home Committee, asked for prayer for the little one-

The Church Missionary Society referred to in this article is a British organization.

The name of the Sudanese girl is pronounced DUH-hub-a, with a short u sound and accent on the first syllable.

legged Nuba Mountain girl that the Committee had agreed to take into the Home. I clearly recall Miss McClellan's being pleased but I also recall the note of anxiety as she anticipated many difficulties in the caring for a crippled child.

Someone asked her name.

Marguerite answered, "Duhuba."

And in the minds of all of us an immediate association was made, because *duhuba* is the Arabic word for *gold.*

Gold wears well. It has a beautiful luster, and it is highly valued. However, if an alloy is added, gold has greater strength and durability. Through adverse circumstances, Duhuba was given to us. She was called "gold" and we soon knew that she possessed its nature and qualities. An "alloy" had been added. Pain, loss of a leg, loss of her place in her family, and introduction into a whole new life, seemed to add rather than to detract from her "luster."

I went to church in Khartoum North the Sunday after Duhuba's arrival. During the service I looked for a one-legged girl but didn't succeed in finding her. Later, I saw a child propped up against the wall with a crutch under one arm. She was shy, but she smiled.

Five years have gone by since that day. Duhuba is now sixteen, a fourth-year intermediate student, having learned Arabic quickly, and having been able to pass from grade to grade despite her very late start in school.

A few words would describe her well. She smiled and she moved! A crippled teen-aged girl might well become an increasing liability. We human beings, with our feet of clay, often find our personal losses and afflictions more than we can bear, and life becomes negative. But Duhuba smiled. She laughed.

I got to know her well as our tiny babies began to arrive at the Home and I spent much time there. She became Sitt Elizabeth's "right hand girl." She thoroughly enjoyed the new babies and she carried them around, a crutch under one arm and a baby in the other. If push came to shove, she could manage a baby in each arm. She propped herself up and washed dishes, changed hundreds of diapers, bathed one baby after the other, and toted them off to bed. When babies come in bunches, keeping them fed is a monumental task. Duhuba had never seen a bottle-fed baby before she came to Khartoum North, but she soon saw how it was done.

Housekeeping is no easy job in the Sudan. Washing the floors is an endless part of it. Duhuba wiped up floors and joked about it. There is a real art to staying propped up while down on "all threes" instead of "all fours," and she took more than one tumble.

In May of 1954, I stayed with the children for five weeks while Sitt Elizabeth had a much needed vacation. I walked out into the yard one day, and when I heard the Arabic version of "Hello" from the neem tree, I looked up to see one brown leg dangling from a branch. My first impulse was to tell the body above the leg that we would be in fine shape if it broke its neck! But on second thought, I said "Hello" too, and we both laughed.

The tree climbing expedition inspired window washing. I washed the lower parts of the double height windows, matching speed with the "gal" who perched up above and occasionally dropped soapsuds down on me.

If Duhuba ever complained about being crippled, I never heard it, but in the spring of 1955 she was given a gift of an artificial leg. My mother had visited the Sudan, and later used the money which she received for speaking, as a fund to buy a leg. Her deep interest was well rewarded when I went home on furlough and took her colored pictures of her "project" standing on two legs.

The preliminaries were complicated. It is difficult to make measurements and a plaster cast for an artificial limb. The color was also a problem. There are many shades of brown, and we had misgivings about

the possibility of having a multicolored girl.

I asked her one day what she would do if the color wasn't right.

She answered, "Get a can of paint and paint it."

But it was a sad day the day the leg arrived. I was again staying with the children for six weeks. Nine of them were under two years of age, and two of the nine were critically ill. It was the time of year for dust storms. When the notice of the leg's arrival came, I spent several hours in customs, with the wind and dust blowing so badly that one could hardly see. When I finally got home with the long narrow box, every baby in the house was crying, there was heavy dust everywhere, and Duhuba showed the first negative reaction to her condition that I had seen. She announced that she did not want the leg.

I felt exhausted, and with everything else, this seemed the last straw. I unpacked the leg, looked it over, stood it in the corner, and began to clean up babies.

We had talked a great deal about how difficult the leg might be to use at first, and that she shouldn't expect to walk alone until she had gotten used to it. But, with Duhuba's reaction and my feeling "near dead," the leg stood in the corner for 24 hours.

The next day, the wash boy failed to appear. While I was standing at the wash room door, blankly staring at piles of baby clothes, Duhuba hobbled by and caught a glimpse of the "I've had it" expression on my face. A few minutes later, I heard the now familiar "Hello," way down the veranda. When I turned around, I watched a two-legged "gal" walking precariously down the veranda. Various belts and miscellaneous parts that she hadn't figured out what to do with were conspicuously out of place, and the whole sight, girl and leg, looked more than a little queer, but she was walking. The crutch was being used as a balance pole. She laughed and I cried and we both did the washing.

The first leg has been replaced by a second. During the interval between the two legs Duhuba used her crutch again and because of it she had painful ulcers under her arm. This condition netted a vacation and good medical care in a mission home in Omdurman.

Our Children's Home was opened in the faith that it would be an instrument through which there could be both physical and spiritual growth in those whom it serves. It is good to watch a body heal. It is a blessing to know a person who makes you feel happy because you have been with her. But the 1957 annual report of the Home also includes this statement: "Duhuba, aged fifteen, was at her own request and after instruction, baptized this fall."

Duhuba's picture is on the cover of "MISSIONARY HORIZONS." The question asked about her name five years ago at prayer meeting comes again to my mind.

She has worn well. She has a beautiful luster, and she is highly valued. We thank God for her.

A CHART OF THE MIDDLE EAST

Are you likely to confuse Iran and Iraq, Algeria and Tunisia? Block off a large sheet of paper into 17 spaces down and six across. List the countries of the Middle East, as they are discussed in our text, in the first column. Label the others History, Politics, Land and People, Religion, and Current News, and in these spaces write corresponding information on each country. Dr. Johnson includes in his study the following: Morocco, Algeria, Tunisia, Libya, Egypt, Sudan, Ethiopia, Israel, Jordan, Lebanon, Syria, Cyprus, Turkey, Iran, Iraq, Arabian peninsula (Saudi Arabia, etc.), West Pakistan. Your entries will be necessarily brief, but you can pack in enough information to make you a much more intelligent reader of the daily news!

THEME FOR THE YEAR:

The Changeless Christ for a Changing World

Worship Service for October
"I Am The Good Shepherd"

MRS. CHARLES L. HUSSEY
Philadelphia, Pennsylvania

"The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His
And He is mine forever."

Scripture Reading: John 10:14-16

"I am the good shepherd." There is, perhaps, no saying of Jesus that has been dearer to the hearts of Christians than this. It appears very often in the writings of the Fathers, and the fact which it asserts is represented many times in the early works of Christian art. A shepherd with his crook, or with a lamb upon his shoulders or in his bosom, is found depicted more frequently than any other emblem.

A group of sheep-herders had been gathered by a missionary for the purpose of reading to them from the Bible. These rugged men were seated around a log fire, one chilly night, in a rude cabin somewhere in the mountains of Syria. The minister appropriately read this tenth chapter of John. An eager voice interrupted with the question, "Oh, is that the Gospel, sir?" "Yes," was the reply, "this is the Gospel of Jesus Christ." "Oh," said the shepherd, his face alight with simple pleasure and confidence, "I didn't know before that it was a Sheep Book."

How naturally would Jesus' hearers be reminded, by His claim to be the Good Shepherd, of the words of their Scriptures, which speak of Jehovah as the Shepherd of Israel. They were accustomed to sing: "The Lord is my shepherd." Jesus is the ideal and perfect shepherd, having, in a preeminent degree, every quality that belongs to a shepherd's care for his flock—watchfulness, tenderness, courage, love.

"The good shepherd giveth his life for the sheep." This is the supreme evidence of a shepherd's fidelity to his flock and interest in their preservation. To protect the sheep, he will meet the lion or the bear at the risk of his own life. So Christ was willing to save His followers from destruction at the price of His own life; and He foresaw that this price must be paid. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"I know my sheep and am known of mine." The knowledge is mutual, springing from personal acquaintance and love. There is a tribe in Africa that knows nothing of arithmetic, and it is said that they never count. One of them was asked how many oxen he had. "I don't know," he answered. "Then how do you know if one or two are missing?" The reply was strikingly beautiful, "Not because the number would be less, but because of a face that I would miss." So the Good Shepherd knows every sheep in His flock.

"And other sheep I have which are not of this fold: them also I must bring"—not, indeed, by His own ministry while in the flesh, but by His ambassadors, the messengers of life. Christ is the great Missionary Shepherd, who will not rest until the world is brought to Him. He still asks, "Lovest thou me?" When we respond, "Yea, Lord, Thou knowest I love Thee," He always adds, "Feed my sheep." We simply cannot be true to the will of God and the mind of Christ until we have shared with those who know Him not, the light and healing

we have found.

A celebrated preacher used to say that Christ's sheep were marked in the *ear* and the *foot*: "They *hear* my voice, and *follow* me." Though there were ninety and nine that safely lay in the shelter of the fold, it is not His will that one should be far off, away from the tender shepherd's care. If we are His followers, we share His divine concern for the lost, the last, and the least.

Scripture Recitation in unison: The Twenty-third Psalm

The twenty-third Psalm portrays the Good Shepherd going after and gathering His wandering sheep, restoring them to life, and leading and keeping them with unerring and undying devotion. Apart from the Lord's Prayer, no portion of the Holy Scriptures has been so universally treasured by the human heart as the Shepherd's Psalm. It has been called *The Psalm Everybody Knows.*

Like the highest peak of towering Mount Ararat, this Psalm stands alone in its solitary grandeur and majesty among the twelve hundred chapters of the Bible. Its six verses, with 119 words of less than a minute's reading, are among the most prized possessions of the Christian world. Of the many authors who shared the writing of the Bible, to none did the Holy Spirit confer the honor and distinction of producing another Psalm equal to this one sung by the great Psalmist who, when a boy, tended his sheep in the poetic fields of Bethlehem. Throughout the ages, it has inspired other singers and poets to expressions of devotion, such as these words ascribed to Clement of Alexandria, at the end of the second century:

Ever be Thou our Guide,
Our Shepherd and our Pride,
Our Staff and Song;
Jesus, Thou Christ of God,
By Thy perennial Word,
Lead us where Thou hast trod,
Make our faith strong.

(*Continued on Page* 774)

NEWS FROM AFAR

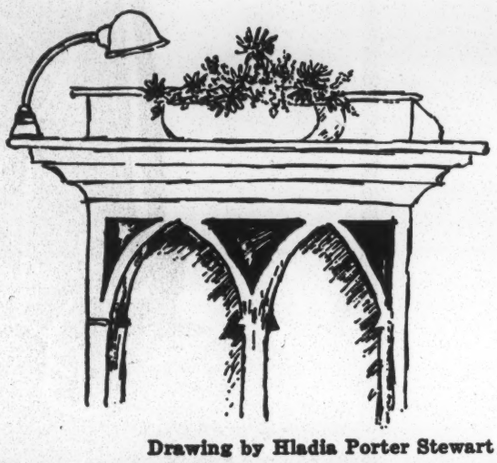
Pakistan and India

MRS. CHARLES A. STEWART, Associate Editor, Gujranwala, Pakistan

ANNUAL MEETING

TWO OR THREE DAYS before the annual meeting of the Pakistan Mission begins, the committee on arrangements starts to arrive. First the tents go up for the boys of the Christian Training Institute in Sialkot. Last year they were arranged in a big circle with long tables down the center of the wheel. When the tents are up the boys move out of their dormitories which are then swept, scrubbed, and fixed for living quarters for missionaries and delegates from the Synod, a hall and a dining room, around a large courtyard. Other tents are pitched for missionary families. A smaller dormitory around a smaller court is prepared for the single women. School boys earn pocket money by helping with the work.

The electrician begins to string wires outdoors for the boys, along the path to the meetings, and indoors for the family quarters where curtains are put up to form little rooms. String beds are taken from the big storeroom, tables are set up, each family has one chair. The hospital can supply a few cribs for the babies. The washrooms are cleaned. Tables are scrubbed and arranged in the dining hall; the dishes are taken out of another storeroom and washed. The kitchen is prepared. A table is found for the treasurer who takes in money for meals. She shares a room with the woman who has charge of the linen box. The mail box with all its sections is set up on the veranda and the board for notices. There is a tent with a big table for the secretary from the General Treasurer's office and he types all the time the business meetings are going on.



Drawing by Hladia Porter Stewart

"A long white trough of orange, red, and yellow zinnias and ferns is on the pulpit."

One dormitory is turned into a room for meetings. We want it to be as nice as possible for the devotional meetings that come first on the program. Long green curtains shut off the two ends of the room to make it a little smaller. Benches are brought from the school chapel. The room is really very plain; half of the wall is naked brick, the top half is whitewashed. All down one side there are big cupboards with rough painted doors and in between there are windows with no glass but iron bars; between each window and cupboard door there is a great iron peg on which the boys usually hang their clothes. Railway ties form the beams supporting little wooden cross beams and a brick roof. The doors open on to a wide veranda with many arches that surround the court. A man with a goatskin sluices the mud floor of the courtyard every morning and afternoon to keep down the dust. There are three struggling vines. If you climb the stairs to the roof and the day is fine after a rain, you can see a line of distant snows and nearer

fields of sugar cane and turnips.

The piano is brought over from the "big house" and the piano tuner arrives to do his work. There is a pulpit desk on top of a platform made of little daises brought from the classrooms. The teachers will do without them for a few days. The only carpet is spread on the platform. Benches are arranged for the choir to face the meeting. A few pots of small palms are brought in from the garden.

The "big house" which provides so many things for us and the garden which offers us all its flowers have been in mission use for a long, long time. Over a hundred years ago the house was built on a large scale for an English Deputy Commissioner. It has a parlor, with a high roof and many-paned windows, that is large enough for a chapel; altogether there are 37 rooms, almost all of which are put to use at Annual Meeting time and during the days of the Sialkot Convention. Several classes of the boys' school can gather in the parlor for Christian Endeavor programs, and many wedding receptions have been held on the lawns.

By tea time of the fourth day the crowd has gathered. The first meeting will be held after tea. The excitement of getting together, greeting, and messages, make for a noisy dining hall. But all is quiet in the meeting place. We are fortunate in having three really competent pianists in the Mission, taking turns at the piano. There are enough who sing to make a good choir; one evening the choir seats were all occupied by men singers. After each meeting the choir remains to rehearse special numbers. The devotional committee has been busy fixing the flowers. A long white trough of orange, red, and yellow zinnias and ferns is on the pulpit and a shining copper bowl on the black wood piano with the purple asters that we call Michaelmas daisies, brilliant orange tithonias, and some white antigonium. There are a few vases of flowers on the window sills. Every table in the dining hall also has a vase of flowers, so the garden at the big house is fairly stripped of its blooms

Students of Christian Training Institute, Siqlkot, Pakistan, at outdoor chapel service. In foreground are their beds. At Annual Meeting time boys move out of dormitories to provide housing for missionaries attending.

Rear view of chapel service. "The younger classes sit on cotton carpets on the ground, the big boys in the ninth and tenth classes are on benches at the back."

during the Annual Meeting week.

WHILE WE ARE having our dinner and night meetings indoors, the school boys are delighted with their camp life. Bright lights over the tables light up their dinner picnic and when the tables are cleared they all gather round these tables to study. Some of the big tents house dozens of beds. Morning and evening chapel is outdoors. The younger classes sit on cotton carpets on the ground, the big boys in the ninth and tenth classes are on benches at the back. The roar of laughter and fun at the dinner table ends in a hushed silence for prayer time.

In our hall we had last year five meetings for prayer, of which one was an introductory praise service, one a prayer service for the Pakistani church, one for work among non-Christians, one for all Pakistan, and one for fields in other parts of the world. There is so much to tell, so much to remember before God that it is hard not to run over the hour and a half assigned. We had three Bible studies on Paul's First Epistle to the Corinthians and several messages in the night meetings, one a preparation for the Sabbath Communion service. We had big maps in front of us, handmade and handsome, so that we could see what fields other Missions are occupying in West Pakistan, and in Egypt, the Sudan, the Upper Nile, and Ethiopia.

THE GREAT HOUR of the devotional meetings is the Sabbath Communion service. Between breakfast and service time there are many people doing lovely things with flowers, preparing the elements and the table. Everything is homemade and simple but as we gather together there are memories haunting us of years before and past blessings. I remember that my mother always liked to wear white for the Communion service. One of the senior missionaries preaches the sermon. A Presbyterian friend offered a prayer last year. Our message was an invitation to examine our hearts. Are we worthy? Yes, for He thinks so. He has called us and sent us here. He has made worthy what was not so of itself, doing that in us

which we could not do of ourselves. Our hearts are full as we render thanks to God for His unspeakable gift.

The rest of the week is taken up with business meetings. Family prayers are offered morning and evening. Everyone works very hard. Typewriters make a continuous clatter as soon as the meeting is dismissed. Committees meet at every odd moment of the day, and in a week, if every one has kept at it constantly, the business of the year is at last arranged. There is one day in the week to which we look forward. A group picture is taken by a local photographer in the morning and in the evening we have "social night." The local pastor and his wife and two or three other nationals who work with us are invited to dinner and friends on the staff of the Scotch Mission College and other Scottish missionaries in the station are asked to join with us in an after dinner program. Last year we were to imagine ourselves at a Country Fair. The program varied from good music to "Clementine," from a roaring farce in which V.I.P's went through the most astonishing antics to a touching and appreciative farewell to two couples and two single women about to retire after having put in a lifetime of service on the field. They were each given a Chiniot table. Chiniot is famous for beautiful folding tables inlaid with patterns of brass. The after-program punch was prepared by two women and almost everyone had brought cookies from home to be served at Annual Meeting time.

Last year everything went so smoothly, there was so little disagreement over important issues, there was such a spirit of harmony and fellowship that we were able to get through our business earlier than usual. It had rained and become colder. The boys were glad to get back to their dormitories again and we were glad to return to our work. The whole line of snows on the Pir Panjal range followed us home and in the late evening a clear saffron sky lit every bush and tree and puddle of water with heaven's benediction.

Hladia Porter Stewart
Rawalpindi, Pakistan

The North Sudan

MRS. ROBERT H. MELOY, Associate Editor, Omdurman, The Sudan

TEACHERS' CONFERENCE

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles . . ."

You did *wait* every morning, your *strength* was renewed, you did *mount up* as eagles at times but . . . that steep ascent to get over the irrigation ditch, the sudden downward pitch which sent all of you scurrying forward and then as suddenly back, were a reminder that physically you were being borne in a very ordinary *suk* lorry, over the ordinary roads of the Sudan.

You protested that five was too early to arise even in the Sudan. But had you risen later would you have had time for morning devotions and that early morning tea, both so necessary for the full day which followed? Threats of what would happen to you if you were not at the school gate, thermos in hand, by 6:30, proved very effective as not one of you was left behind. And weren't you glad that you heeded the admonition to wear comfortable shoes and simple clothing, as you tramped over much of this strategic area, the Gezira, the

economic center of the Sudan, in search of first-hand information to help you in your teaching? Now you know how cotton is grown, ginned, packed for shipping, protected from fires, and constantly improved through work at the Research Farm. You know how important a part cotton plays in the economy of the Sudan, and how the standard of living in this area has been raised by the cotton industry here.

That international work camp you visited was an eye-opener, wasn't it? You saw men and women from various countries working together, not for money, but for the joy of working, of accomplishing something, of helping to fulfill a need, in this case the building of a girls' school.

You always look forward to a trip on the Nile. This time it was very short, just a ferry ride across the Blue Nile to the Hantoob secondary school for boys. After a long tramp in the sun from the shore to the main building, how pleasant it was to gather in the headmaster's office, to sip the cool limeades brought to us as he told us about the school and how it cares for the 600 boarders. You then went around to see the various rooms and visited some of the classes. Once again you realized how important organization and planning are if your school is to be effective.

Those book reports really created interest in reading, didn't they? And those discussion groups—how well you teachers did in leading them! There just weren't any sleepy-heads present as is often the case in conferences. Should or should we not delay the teaching of English until the intermediate grades? How can we make our Bible teaching more interesting and effective? Why is this a better textbook than that? How long should the periods be? How much arithmetic should be taught in this grade? Where has the time gone—it was a task to get you to go to meals because you hadn't finished your discussions.

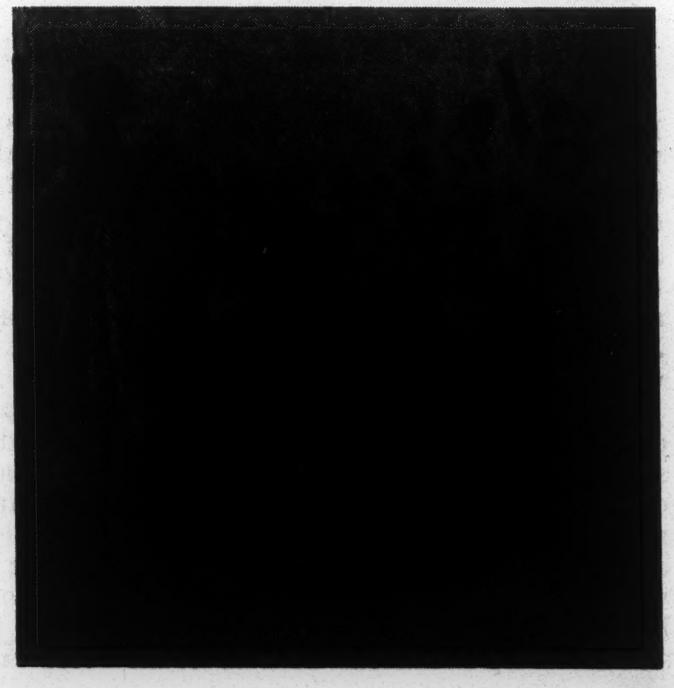
"The Christians of the Middle East, whatever their denomination or background, are involved in the total ferment of the modern life in the area."

—Middle East Pilgrimage

Teachers' Conference visiting the international work camp at Barakat

Teachers in the garden of the mission, Wad Medani, North Sudan

Singing together before the meetings started, Bible messages from the Wad Medani pastor, educational and religious films in the evenings, drill and singing demonstrations given by Miss Hope Junor and the Wad Medani school girls, an Arabic writing demonstration by Sitt Sarah—none of them were dull. I'm sure you'll not forget the climax, the party night, when the Lord took a hand in making it very unusual by sending an unseasonal rain. Many of you got your party dresses soaked, the entertainment committee had to do some quick revising of games, but the walls of the veranda were pushed out a bit farther, and the supper prepared by



A lecture on irrigation and raising of cotton

Group in mission garden, Wad Medani, at Teachers' Conference

the Wad Medani teachers tasted just as good inside. Your final devotional service brought your sixth annual teachers' conference to a close. You returned to your various schools with echoes of God's word spoken through Moses ringing in your ears—

"Ye have seen what I did . . . how I bare you upon eagles' wings."

Rosaltha Kenagy
Wad Medani, Sudan

The Upper Nile

MRS. HAROLD R. C. PETERS, Associate Editor, Malakal, The Sudan

ONLY LEPERS

THREE MURLE WOMEN have been baptized at Pibor. Only three so far have announced publicly their belief in Jesus Christ, the Son of the Living God—*Ngerti Joo ci arogi.* And who are these three? They are lepers. In the eyes of the world, no doubt, they are "only lepers." But in the eyes of Jesus, they are precious souls for whom He died.

A leper, though a victim of a dread disease, is not a social outcast in this society as he is in many other parts of the world. He participates in normal village life. He comes and goes as he pleases. When the leper women were living here in one of the clinic houses, it required constant supervision to keep transient Murles from crowding in with them for the night.

But they suffer physically as all lepers have through all the ages. Yet for all their suffering, they have found a joy and a peace unknown to those outside of Christ, and a healing of spirit that is evident to some degree in the faces of all.

Ngachor is the most radiant of the three. She lives in her village far from the mission, a lone Christian among pagans; when she was last visited, her testimony was sure. She has taught her people all the songs she sang here (she herself is the composer of two of the best original Murle Christian songs) and with the help of a few pictures which were given to her before she left, she has told many of the stories that she

learned about Jesus. Surely her witness is honored by the One for whom she lives. And we fully expect to find believers in her village one day. Only a leper, but also a lovely temple of the Holy Spirit in whom He dwells and through whom He can fulfill His purposes.

OTHER MURLE WOMEN are being touched. Several weeks ago, two women came in from a far village. They sat through the church service. Afterwards they placed themselves at Lado's feet and listened in rapt attention and eagerness as he unfolded to them the story of salvation. They seemed almost hypnotized.

It came out in subsequent talks with them that their great interest stemmed from a previous visit here when they had heard something about the true God. One of the women had never been able to have a child. After hearing about the one true God, she suddenly conceived and bore a child. By this she was convinced that what she had heard was truth. Hence her earnest desire to learn more.

Are there some who would say, "Is *that* the reason?" That was my first disappointed inward reaction. More superstition, I thought. But the Lord's ways are strange and past finding out. And after all, what more glorious way of revealing Himself to a woman than through the birth of a child!

Our mission men visited in their village sometime later, and taught them, and all who would gather, more of the depths and heights of the Gospel. More teaching must follow. We are looking to the Lord for great things to be accomplished in that place.

From a village in another direction, word came via a baptized Christian that there are a man and his wife who are believers. They pray together; they even ask the blessing before eating. The other people of the village laugh at them, but it doesn't matter. These are Holy Spirit-taught people.

We are rejoicing, too, these days in our first Christian family. Lado, our evangelist, has an Anuak wife. A few weeks ago she was baptized, together with her two young sons. It was a thrilling thing to see that little family standing there together in the grass-and-stick church before the smooth tree-trunk altar, accepting God's promises and making their promises in return. One Christian family in Murle-land! What rejoicing over them there must be around the Throne on High!

BUT OH, HOW WE NEED to pray, in the midst of our rejoicing, for the young Christians who find the going hard, for the hundreds who have heard but have not yet responded, and for the thousands who have never even heard! This is devils' territory, and everywhere Satan's evil is evident.

See that group of gay young women on the path? They are dancing and singing. What a happy, carefree lot they seem! But see also that huge goat they are leading. It is a fine specimen, but suddenly, and utterly, repulsive when you know that they call that goat "god" and pray to it that they might have children. The singing and dancing are part of their worship.

Or consider the case of Amota, a baptized young man who earnestly desires to walk the Jesus Way, and upon whom pressure is being brought by his family to take part in a devilish tribal custom. Amota's father is dead. But his father's second wife has "married" another younger woman, using some of the cows she inherited with which to buy her. Because she likes her stepson, Amota, she wants him to live with this younger woman that she might bear children that would not belong to them, but to her! Family pressure is a satanic tool.

Perhaps the most painstaking work of the Evil One has been in his role as the father of lies. It is a startling and disheartening fact which a person discovers only after several years among pagans. You cannot be sure

(*Continued on Page* 784)

REPORT OF

Women's Advisory Committee

Approved by 170th General Assembly

The Special Committee on Consolidations recommends that the 170th General Assembly approve the following report and recommendations of the Women's Joint Advisory Committee, which has been submitted to and approved by the Special Committee on Consolidations in accordance with Concurrent Declaration 9:

IN FULFILLING its obligation to explore the ways by which the women's organizations of the present Churches might be merged so that women might share more fully in the life and work of the new Church, the Women's Advisory Committee brings the following recommendations to the 170th General Assembly through the Special Committee on Consolidations:

I. RELATIONSHIPS TO THE CHURCH

A. *Organization*

The judicatories of the Church shall be requested to continue, as in the past, to make provision within their boundaries for women's organizations, and shall empower such organizations to develop their own constitutions in accordance with the following principles:

1. To cooperate with General Assembly, its boards and agencies, in furthering the official program of the United Presbyterian Church in the United States of America.

2. To carry on service beyond the local church through the Board of National Missions, the Board of Christian Education and the Commission on Ecumenical Mission and Relations.

3. To secure contributions from women's groups through presbyterial societies toward a budget made up of items included in the General Mission budget of the General Assembly benevolence. All of the monies thus secured will be sent, as designated, directly to the three program agencies of the United Presbyterian Church in the United States of America.

4. To promote the programs of those ecumenical organizations to which our church is related, such as: The National Council of Churches, its divisions and departments; the World Presbyterian Alliance; the World Council of Churches, etc.

5. To acknowledge the necessity for genuine study and prayer in order to discover God's will for our times and work.

B. *The channels*

The objectives, program and services shall be authorized by the Executive Committee of United Presbyterian Women, in accordance with the general program of the Church, and channeled through the synodical and/or presbyterial societies to the local organizations.

Above is the first part of the official report of the Advisory Committee composed of five women from each of the uniting Churches. The remainder will be published in later issues of Missionary Horizons. The full report was adopted by the General Assembly on June 2, 1958.

C. *Finances*

In order to support the national organization of United Presbyterian Women, the local organizations shall contribute annual dues to provide for the expenses of the Executive Committee and of the national meeting on the basis of a budget presented at each national meeting. Working with the members of the Executive Committee will be a staff made up of a secretary for women's program of each major program agency, and a treasurer elected by the Executive Committee. The provision of these and other staff members who serve women's organizations, the production of materials and other operational costs related to the program of the women of the church will be included in the budgets of the Board of National Missions, the Commission on Ecumenical Mission and Relations, and the Board of Christian Education.

II. RELATIONSHIPS BETWEEN THE TWO EXISTING ORGANIZATIONS

A constitution, to be effective until the first national meeting of United Presbyterian Women, will be voted on by the Women's General Missionary Society national convention in May 1958 and the national meeting of Presbyterian Women's Organizations in June 1958. It shall include the following agreements:

A. *National Organization*

1. It is recommended that there be a national organization of women in the new United Presbyterian Church in the United States of America, which shall be known as UNITED PRESBYTERIAN WOMEN.

2. The purpose of the organization shall be to enable women to help each other through the church
—to proclaim the gospel of Jesus Christ
—to demonstrate His love in all areas of life
—to declare their oneness with fellow Christians everywhere
—to grow in Christian faith and responsibility

3. This organization is to function through local, presbyterial and synodical societies, and a national Executive Committee.

4. The Executive Committee shall consist of sixteen elected members—ten members elected from the various geographical sections of the constituency and six members from the Boards of National Missions and Christian Education, and the Commission on Ecumenical Mission and Relations. Ex officio members shall include three women staff members appointed by the above program agencies. A treasurer shall be elected by the Executive Committee.

5. The Executive Committee shall serve from the close of the national meeting of Presbyterian Women, U.S.A. until the first national meeting of United Presbyterian Women to be held in 1961, unless there should be necessity for adjustment of this date.

B. *Procedures for Establishing the New National Organization*

1. The first Executive Committee of the United Organizations shall be elected at the national meetings of the Women's General Missionary Society of the United Presbyterian Church and the National Council of Women's

Organizations of the Presbyterian Church in the United States of America, to be held respectively May 26-27, 1958 and June 25-July 1, 1958.

2. Of the ten members elected from the various geographical sections of the constituency, three shall be elected by the annual convention of the Women's General Missionary Society of the United Presbyterian Church of North America, and seven by the national meeting of Women's Organizations of the Presbyterian Church in the United States of America.

3. Of the six members from the program agencies (as mentioned above), one member shall be chosen from each of the three major program agencies of the United Presbyterian Church and the Presbyterian Church in the United States of America.

4. This Executive Committee shall meet immediately following the consummation of the election of its two sections, and thereby be constituted as the official Executive Committee of United Presbyterian Women. The Executive Committee shall choose its officers from among its membership on nomination prepared in consultation of the two nominating committees.

5. There shall be a nominating Committee composed of five members, to serve in the interim (1958-1961) between national meetings, and to submit nominations for members of the Executive Committee for the succeeding national meeting. Of the five members, one shall be elected by the annual convention of the Women's General Missionary Society, and four by the delegates to the national meeting of the Presbyterian Women's Organizations in 1958.

6. A constitution and other details outlining procedure for union will be presented to the respective groups—the Women's General Missionary Society and the National Council of Presbyterian Women's Organizations, for their consideration at their national meetings.

C. *Magazine*

For the purpose of interpreting the program of the church and the emphasis and objectives of United Presbyterian Women; to be a voice by which women can speak to each other and to women of other churches, we recommend that a new magazine be published beginning January 1959, and for this purpose that an editorial board be named as follows:

That it shall have not more than fifteen members, including at its inception representatives from the following bodies, who shall appoint their own representatives, and shall be convened by a person named by the Executive Committee as soon as possible after the Executive Committee is constituted:

2 from the Executive Committee of United Presbyterian Women
6 from the program agencies whose program will be related to women's organizations
3 from the Women's Work Cabinet
and 3 women at large with general competence in this field, to be chosen by the magazine committee.

This editorial board shall be responsible for the establishment of policies of the magazine; the approval of the budget; and for the general promotion and public relations of the magazine.

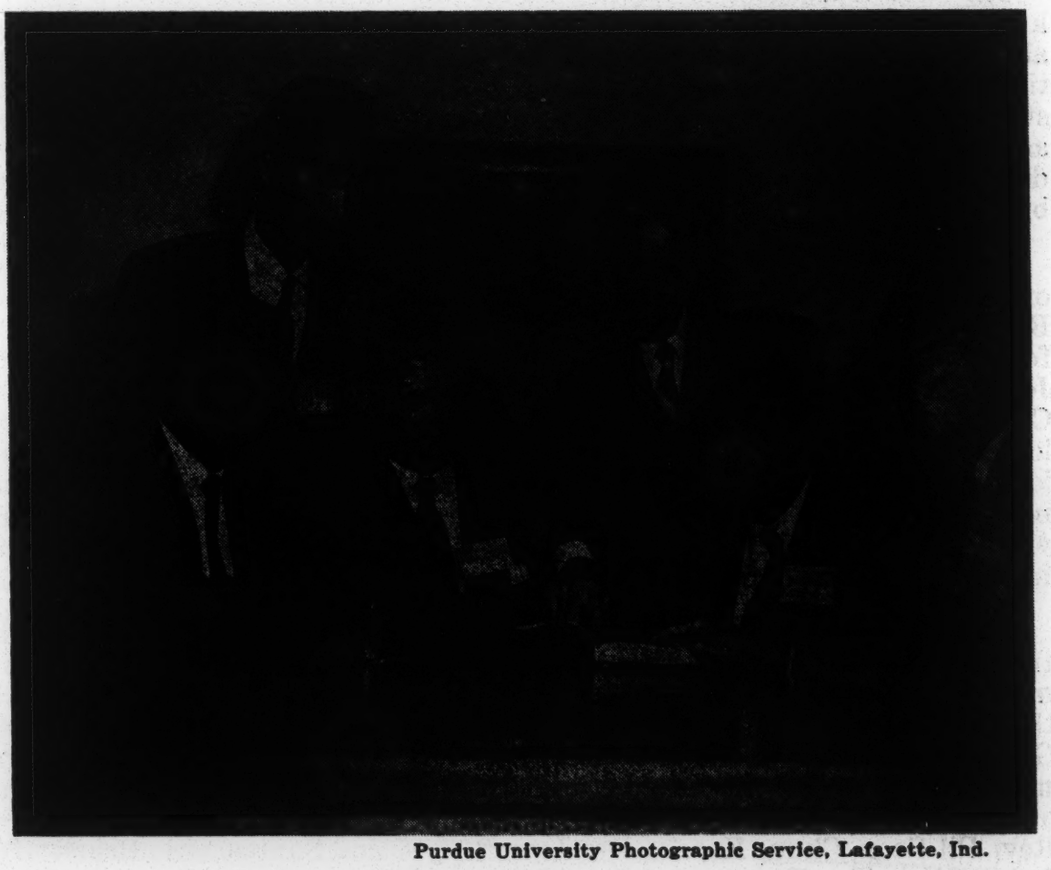
(*Continued on Inside Back Cover*)

National Meeting of Presbyterian Women at Purdue

MRS. CHARLES L. HUSSEY

"WE PROCLAIM He is Lord of all," affirmed five thousand women who met at West Lafayette, Ind., June 25 to July 1, for the Quadrennial Meeting of the National Council of Presbyterian Women's Organizations. This was the theme that was developed in every part of the program of the week, beginning with the opening session in the magnificent Hall of Music of Purdue University when the keynote message was delivered by Mrs. Paul Moser, with Mrs. J. R. Salsbury presiding.

It was at this meeting that the glorious stained glass window designed for the convention was revealed by the parting of the stage curtains. Strikingly beautiful in its rich coloring and harmonious design, filling



Purdue University Photographic Service, Lafayette, Ind.

Moderators who addressed the 5,000 women attending the Purdue quadrennial are: (seated) Rev. Simon Mvondo Atyam, Presbyterian Church in the Cameroun; Dr. Theophilus M. Taylor, United Presbyterian Church in the U.S.A.; Dr. Labib Mishriky, Coptic Evangelical Church in the Nile Valley; Rev. Puang Akkapin, Church of Christ in Thailand; (standing) Rev. Pil Soon Chun, Presbyterian Church in Korea; and Dr. Jose Borges dos Santos, Jr., Presbyterian Church in Brazil. "The presence of six moderators on this platform is a symbol of the new age into which the church is entering, "said Dr. Taylor.

the center-stage, it illustrated the theme of the conference and portrayed symbols of the work and worship of PWO.

The vast audience, representing women's groups from all parts of the Church, in this land and in lands around the world, departed quietly at the close of this first meeting, already feeling the presence of the Holy Spirit who was the object of their aspiration, expressed in these words:

> We are gathered together
> To receive afresh the gift of the Holy Spirit
> To seek His direction for our times
> To demonstrate our oneness in the Church of Jesus Christ
> To find ways of speaking the good news to people everywhere
> That we may grow together in the Grace and Peace of God.

Mornings began with meditations on the Spirit: the Spirit is love—joy—peace, patience—kindness, goodness—faithfulness— gentleness, self-control.

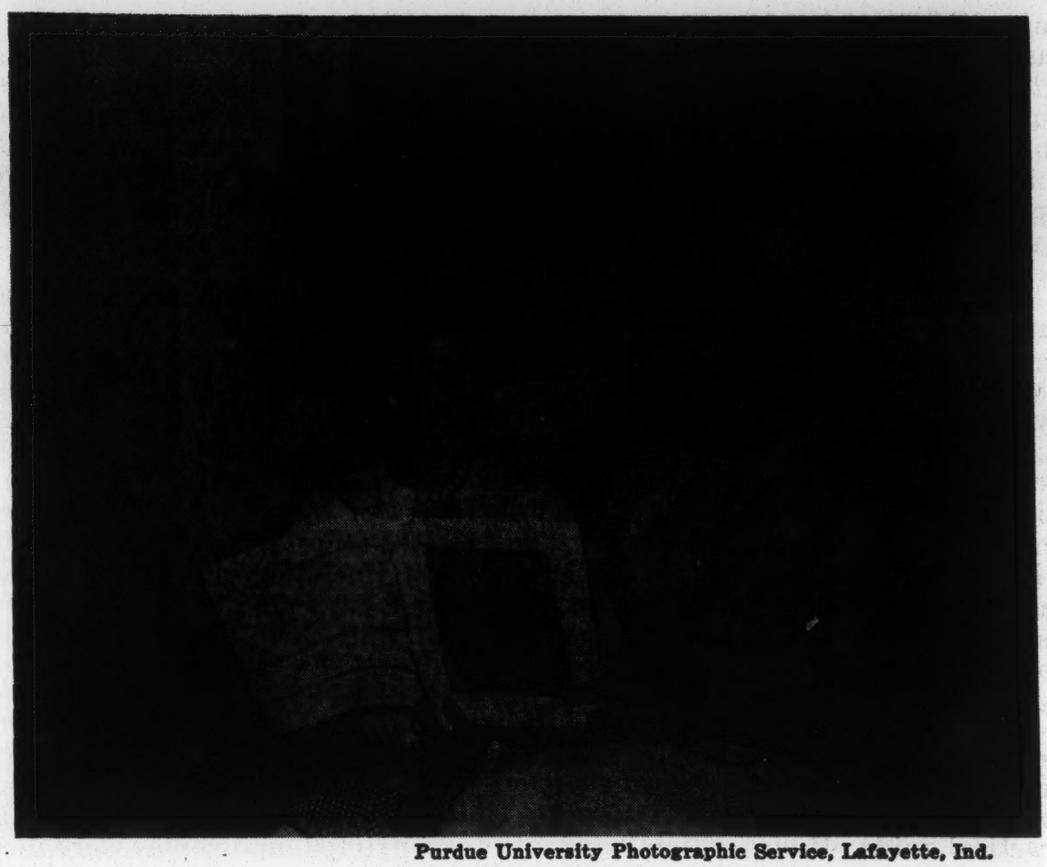
Dr. Eugene Carson Blake, distinguished world churchman, stated clerk of the United Presbyterian Church in the U.S.A., presented a message each morning on the subject under consideration throughout the day. These theme messages have been printed in his book, *He Is Lord of All.*

This was a meeting of *inquiry* and *proclamation.* What do we need to know to proclaim our faith in our world, to act wisely—about the Church—about people and human resources—the implications of the social revolution—the challenge to peacemakers? Horizons were broadened and minds stretched, as such questions were presented by Dr. Anna A. Hedgeman, assistant to the Mayor, New York City; by Dr. Daniel Chapman, ambassador from Ghana; by Dr. Richard Shaull, fraternal worker in Brazil; and by a discussion panel moderated by Mrs. John Irvine.

The Spirit Speaks to the Church, by Dr. George Hunt, was the basis of the study of the book of the Acts. Each morning a panel of experienced Bible teachers discussed a theme from this book and made an assignment for small groups to study in the afternoon. The panel consisted of Dr. Jose Borges, moderator of the General Assembly of the Presbyterian Church of Brazil; Dr. Addison Leitch, president of Pittsburgh-Xenia Theological Seminary; Dr. Mary E. Lyman, professor-emeritus, Union Theological Seminary; and Dr. Frank Wilson, educational secretary of the Commission on Ecumenical Mission and Relations. The panel discussions met with a warm response from the audience and elicited spirited discussions in the Bible study groups.

An informal service of music and story, with Dr. Charles T. Leber as the coordinator, recalled the growth of the Church and introduced six moderators who called on the audience to "Hear What the Spirit Says to the Churches Today." Dr. Theophilus Mills Taylor, moderator of the 170th General Assembly of the United Presbyterian Church in the U.S.A., pronounced the last of the benedictions given by the moderators, each in his own tongue. The others were Rev. Simon Mvondo Atyam, of the Cameroun; Rev. Pil Soon Chun, Korea; Dr. Jose Borges dos Santos, Jr., Brazil; Dr. Labib Mishriky, Egypt; and Rev. Puang Akkapin, Thailand.

Program features included an address by Dr. Kathleen Bliss, of Great Britain, and a symposium on "The Challenge of Men and Women in Industry," conducted by Dr. Gayraud S. Wilmore. At the Sunday morning worship service, presided over by Dr. Glenn Moore, secretary of the General Council, Dr. Alfonso Rodriguez, president of Matanzas Seminary,



Purdue University Photographic Service, Lafayette, Ind.

Mrs. Ernest Hoeldtke, Buffalo, New York, is president of United Presbyterian Women, the new organization which succeeds both the National Council of Presbyterian Women's Organizations and the Women's General Missionary Society. Mrs. J. R. Salsbury (right), Kansas City, Missouri, presided at the quadrennial meeting of Presbyterian women at Purdue. The program they hold shows the stained glass window designed to illustrate the theme of the meeting.

Cuba, preached. On the closing evening, Dr. H. Louis Patrick, pastor of the Second Presbyterian Church of Kansas City, Mo., of which the president, Mrs. Salsbury, is a member, gave an address on "The Visible Crown and the Hidden Kingdom." As he pronounced the benediction, a shaft of light focused on the pulpit in the darkened auditorium. Lighting effects contributed much to the interpretation throughout all the programs.

"We proclaim Him in song." It was a singing assembly, directed by J. T. Jones, of Charlotte, N.C., who led the audience through the little PWO song book. Miss Yoon Sul Sohn, soloist of the Young Nak Church in Seoul, Korea; Mrs. Sherman Skinner of St. Louis; massed choirs from Indiana; the interracial choir from Chicago's Third Presbyterian Church; the Choralaires, young women's vocal ensemble from Lindenwood College, St. Charles, Mo.; Mrs. Frank Wilson at the piano; Mrs. Neil Crawford, harpist; and Mr. Beaunoni Espina, baritone soloist—all participated in the worship through music.

Outside of meetings, the attention of the delegates was engaged by the Ecumenical Gift Room, the Westminster Book Store, and the Presbyterian Distribution Service, and it is safe to say that no one went home empty-handed. "The Family of God," a photo exhibit of the Church at work in the world, was a focal point. The Noon Circuit of informal programs pre-

sented by groups of overseas guests and missionaries, national missions guests and workers, and students were popular as was the play, *No Hiding Place*, written by Helen Kromer to create an atmosphere in which the discussions begun at Purdue may be continued. The meals were served in three shifts, and though "the feeding of the five thousand" was not a miracle, the excellency of the meals and the efficiency of the service were appreciated, as were the dormitory arrangements, the building accommodations, and the other services provided by Purdue University.

The WGMS was represented at the convention by members from the presbyterials, from the Women's Board, and from the other agencies of the Church. Honor was paid to this sister organization in the election of two of its members to offices in the national organization of United Presbyterian Women for the period until the national meeting in 1961. Mrs. G. I. G. Shambaugh, of Des Moines, Iowa, a former president of the WGMS Convention, was elected vice president, and Miss Edith L. McBane, of Pittsburgh, Pa., member and former secretary of the Board of Directors, and editor of MISSIONARY HORIZONS, was elected secretary. They will serve with the new president of UPW, Mrs. Ernest Hoeldtke, of Buffalo, N.Y., retiring presbyterial president of Buffalo-Niagara and with the other members of the new Executive Committee of sixteen, in the fellowship of going "Into All the World Together."

"We proclaim Him in action and dedication." The *Charter for Christian Action* had been in the making for over 18 months. Working Parties met each day during the meeting to complete the revisions and submit it to the voting body for recommendation to United Presbyterian Women as a practical guide. It was officially adopted and printed, and copies were distributed at the closing session, that by our actions we might "proclaim Him Lord of all when we go home." The delegates left the Music Hall singing an adaptation of a spiritual:

> Let us praise God together on our way
> As we go on our way with our face to the rising sun
> O Lord, have mercy on me.

PONDERING ON PURDUE

Many expressions of appreciation have come from the women missionaries and fraternal workers of the fellowship experienced with United Presbyterian women at Purdue. One writes ". . . .But best of all was the blessing I received as a missionary. Too often this year I've met the women of the church at the business meeting or the bazaar. Or I've been the object of complete attention, awe, wonder or sometimes even puzzlement or contempt. At Purdue I saw the women in another light as well.

"I was a part of their fun, their fellowship, their complaints and their jokes. I was one with them in worship, in exploring the treasures of the Bible, in concern for the needs of the world, in compassion and personal shame during the showing of *No Hiding Place*.

"As I leave for the field, I leave with joy in that fellowship, in assurance of their concern and spiritual depth, and with the glow of many new friendships made during those days."

HIGHLIGHTS OF NATIONAL MEETING BUSINESS

ELSIE R. PENFIELD

HIGHLIGHT of the first business session of the 1958 National Meeting on Thursday, June 26, was the election of the 10 representatives of the former Presbyterian Church U.S.A. to the 1958-61 Executive Committee of United Presbyterian Women. The new Executive Committee includes six representatives from the former United Presbyterian Church elected at the May meeting of the Women's General Missionary Society.

A surprise event was a presentation to Mrs. J. R. Salsbury by Mrs. Ned Edwards, president of Missouri Synodical Society, of $3,400 from the synodical society for a Grace Salsbury Scholarship Fund to be used for the leadership training of women in any country.

The second business session on Monday, June 30, heard Mrs. H. Howard Black, chairman of the Women's Advisory Committee of the Committee on Consolidations, report on action since the summer of 1957. Recommendations of this Committee were accepted by the WGMS Convention in May, and by the delegates to this National Meeting. At both meetings, specific suggestions were made by delegates for the consideration of their new Executive Committee.

A Provisional Constitution to guide United Presbyterian Women for the 1958-61 period was accepted.

The budget for the 1958-61 period adopted by the delegates puts United Presbyterian Women "in business." This budget of $190,000 provides for the 1961 National Meeting, Ecumenical and Consolidation activities, and interim administrative costs. It is raised from dues received annually from each local organization through its presbyterial treasurer. An increase in annual dues was voted by the delegates. Information regarding the new schedule will be reaching local societies soon from presbyterial treasurers.

Policy recommendations previously referred to and discussed by synodical executive committees were considered. An original recommendation related to creating a department of local church service was dropped because of opposition. Instead, delegates voted that a standing committee of local church service should be named along with standing committees on nominations and finance. To the *Marks of a Good Organization* adopted at the 1954 National Meeting was added this sentence: "The association plan and Presbyterian materials are fully used." It was agreed that the purpose of the Guild of Intercessors has been met, and that persons formerly served through this Guild should be included as regular members of the association and that the circles should assume responsibility for them.

The following simplified plan of synodical reorganization was approved:

Officers (to be known collectively as the Synodical Executive Council):

President, usual duties of any president

Vice President, usual duties plus chairman of annual synodical meeting program planning committee

Secretary-Treasurer, or separate offices, usual duties

A Synodical Training Team of three, who will specialize in Fellowship, Program, and World Service. These three will plan and develop leadership training activities of the synodical society, including plans for special training for presbyterial officers.

One member of the nominating committee

Presbyterial presidents

Climax of this session was the formal adoption of the *Charter for Christian Action*. The report was brought by Mrs. A. R. Jewel, chairman, who reminded delegates that the Charter as revised by Working Parties at Purdue is the culmination of the work of thousands of women in more than 4,000 local study commissions.

One resolution was adopted, urging Congress to support legislation providing for the full implementation of already approved programs of foreign economic aid and technical assistance (under the Mutual Security Act of 1958).

Miss Elsie R. Penfield served as Contact Secretary for the Executive Committee of the National Council of Presbyterian Women's Organizations, 1954-1958.

United

P.W.O. of the former Presbyterian Church U.S.A.

Barber-Scotia College

KATHARINE E. GLADFELTER

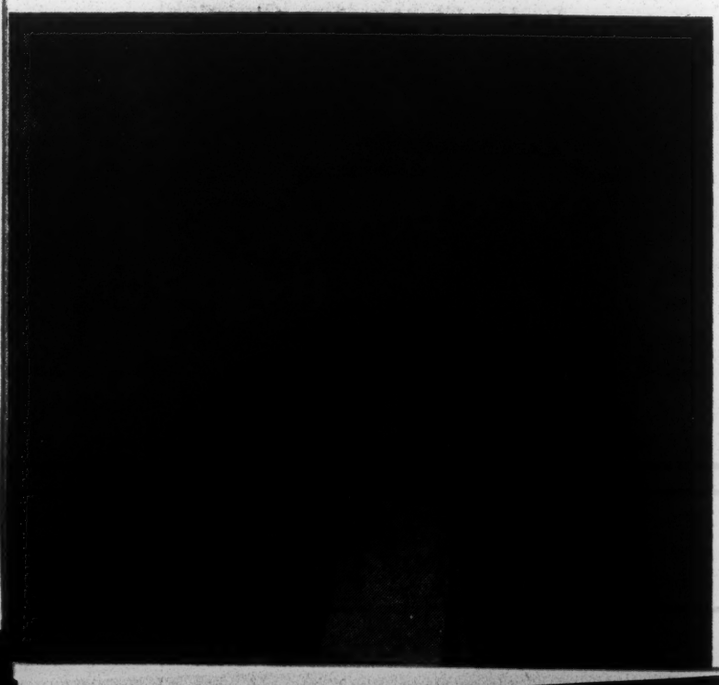
BARBER-SCOTIA College, Concord, North Carolina, started ninety-one years ago as an ungraded elementary day school. It is now a four-year liberal arts college, a member of the United Negro College Fund, and rated Class A by the Southern Association of Colleges and Secondary Schools.

Enrollment is about two thirds boarding and one third day students, twenty of the latter being men. Students usually represent eight to twelve different States, the majority from North Carolina. The graduates number 3500 with the greatest number found in teaching, others serving as secretaries, dietitians, and in various forms of social work. A number have done graduate work. Within recent years five have earned M.D. degrees and three Ph.D. degrees.

During most of its history the college has enrolled Negro women only, but in the spring of 1954, prior to the action of the Supreme Court on desegregation, the Charter was amended to permit the enrollment of students without regard to race or sex.

The program of the college is organized in ten departments in three broad fields: humanities, natural sciences and mathematics, and social sciences. Within these fields are included majors in elementary education, business education, religious education, home economics, English language and literature, foreign language, and natural science.

Mrs. Sara Cordery instructs a Barber-Scotia student in the use of the dictaphone



As a church-related college, owned and operated by the Board of National Missions, there is a strong Christian focus. The entire student body attends Sunday school classes held on the campus, the vesper service on Sunday evening, and special chapel services three times a week. There are daily devotions, also a Wednesday evening prayer meeting, a Westminster Fellowship organization, and a Y.W.C.A., at which attendance is voluntary. Students attend services Sunday morning at the church nearby.

Opportunities are constantly sought for interracial experiences for students. These include attendance at Presbyterian youth meetings and participation in summer activities under the Board's summer service plan. Summer service has included a work camp in Puerto Rico and service with migrants in New York state.

Against the background of the major changes in education taking place in the South and across the nation, Dr. Leland S. Cozart, the president, wrote recently: "We are making special effort to prepare our students to move quietly and with dignity in our communities, and not to hesitate to take advantage of whatever new freedoms have come about. . . . We are doing all we can to challenge them with regard to fundamentals—mathematics, science, reading—as basic tools and to work for sound achievement in all of the areas the college offers. . . .

"I do believe, however, that education as never before is much more than subject matter achievement. There must be a rediscovery of the spiritual significance of human beings living together."

ε Serve

W.G.M.S. of the former United Presbyterian Church

Knoxville College—A Continuing Mission of the Church

JAMES A. COLSTON

More than two thousand young people who have been graduated from Knoxville College have gone out to serve as ministers, teachers, social workers, doctors, dentists, nurses, lawyers, and just plain good citizens in all parts of our country and in many foreign lands.

The opportunities available to graduates date back to 1863, when the United Presbyterian Church of North America sent missionaries to Nashville, Tennessee, to provide education for recently freed bondsmen (at the time no other opportunities were provided for them) and more specifically, to 1875, when the United Presbyterian Mission was moved to Knoxville, and Knoxville College was founded.

Following the Civil War, when the jangled nerves and poverty of the war-torn South left it ill-prepared to meet the needs of four million freed slaves, the private colleges pioneered in the education of the Negro.

These needs called for spiritual, physical, and economic rehabilitation, the key to which was Christian education. To meet these needs, religious denominations and people founded many colleges for Negroes in the southern states. The South was too poor to maintain segregated schools, and did not believe in higher education for the Negro. This is the climate in which church-related colleges for Negroes were born and have grown.

Although to a considerable extent this climate still exists today, there is evidence of substantial improvement in both the ability and the attitude of the South to educate Negro youth. Responsibility for much of this may be attributed to the private Negro colleges and the people they have trained. They have trained Negro leadership for the South, where two-thirds of the Negro people live, and much of the leadership for the North, where Negroes migrate annually. They have elevated the standards of living of the Negro people in the South, and have been the vital centers for interracial goodwill.

Knoxville College, as a good example of these colleges, is an institution of highest academic rank and a center for training in Christian living. Since 1875 it has provided training in a wide variety of educational areas from the first grade through the senior college year. At various times and as conditions demanded, the college provided programs of studies that included theological and medical education, trades, agriculture, mechanical and industrial arts, home economics, and academic courses.

Today it concentrates on the preparation of young people for service as teachers in elementary and secondary schools and prepares others for admission to graduate and a wide variety of professional schools. Past performance and future needs thoroughly justify it as a continuing mission of the Church.

(*Dr. James A. Colston is the president of Knoxville College, which is related to the Board of American Missions.*)

On the library steps following exams, four typical Knoxville seniors exchange notes

UNITED PRESBYTERIAN WOMEN ESTIMATE 1959 GOALS

EVLYN W. FULTON

IN MAY of this year two separate denominations became one to go forward together for the advancing of Christ's Kingdom on earth. Even though we are one Church, our separate budgets will not be united until January 1959. As we look forward to the beginning of next year, we look to our mutual concerns through the missionary and educational task of the Church.

The National Council of Presbyterian Women's Organizations of the Presbyterian Church U. S. A. and the Board of Directors of the Women's General Missionary Society of the United Presbyterian Church of North America have challenged the members of United Presbyterian Women of the new United Presbyterian Church in the U. S. A. with a national goal for 1959 of $5,175,000. As we make our estimates of giving in the fall of this year, we will pledge as local organizations and presbyterials of the two former Churches but will give after January 1959 as members of presbyterials of the new Church.

There are two categories of giving: ongoing and opportunity. The ongoing work of the Church, through the Commission on Ecumenical Mission and Relations, the Board of National Missions, and the Board of Christian Education, includes the continuing and increasing service undertaken in the name of Christ. It includes support of missionaries, fraternal workers, the training and support of Christian national workers, campus pastors, social workers, evangelists, Christian educators, and others. It includes such projects as the support of schools, hospitals, community centers, and scholarships.

Opportunity giving includes the Thank Offering projects in each of the program agencies, honorary memberships and associates, and a summer offering. After the regular, ongoing work is assured, the opportunity gifts give an occasion for special thanksgiving. Each year the Thank Offerings of the women of the Church make possible a new and wonderful witness for our Lord.

God has given to the new Church a gigantic task. We have vital concerns in all parts of the world. The new Church has the greatest mission to Islam of any Protestant church in the world today. We have specific tasks in this country. We have responsibilities in colleges, seminaries, and other phases of our Church life through the Board of Christian Education. Let us pray that each member of United Presbyterian Women may seriously see her place and diligently accept her particular task in the work of Christ through the women's organization of the Church. If each will answer Christ's call to her the total task will be accomplished. Let us as United Presbyterian Women with our greatly enlarged opportunity ahead, give cheerfully, for God loves a cheerful giver.

"He who sows sparingly
will also reap sparingly,
And he who sows bountifully
will also reap bountifully.
Each one must do as he has made up his mind, not reluctantly or under compulsion,
For God loves a cheerful giver."

II Cor. 9:6-7

NOTE TO TREASURERS

Throughout 1958, treasurers of congregational societies should continue to send their remittances to presbyterial treasurers as in the past. Presbyterial treasurers should make their checks payable to the Women's General Missionary Society as usual, and send to 209 Ninth Street, Pittsburgh 22, Pa. This applies to Thank Offering funds as well as the regular contributions of Women's, Teen-Age, and Junior societies.

THE FELLOWSHIP OF THE LEAST COIN

MARGARET SHANNON

I can picture her yet as she stood to give her greetings. The long graceful fold of her *sari* climaxed in her smile in the way an old artist pointed up the center of interest in his masterpiece. It was good to see Shanti Solomon again with Teruko Ohashi as her interpreter. Neither had been able to get visas to enter Korea with the rest of the Pacific Fellowship Mission, and Shanti had gone for a two weeks' visit to the Philippines meanwhile.

Now we were back together again in our first formal meeting in Japan, in the famous city of Kamakura. We had studied the Bible with a carefully selected group of women representing many churches. Lunch was being served, and we had been given a piece of lovely lacquer. Greetings were being extended in a friendly way. Shanti then said something like this:

"Friends, it is a wonderful thing to come here and meet face to face, knowing we are already one in a world Christian fellowship. I have just come from two weeks in the Philippines. My friends here have come from a visit in Korea. We all had two wonderful weeks in Alaska. And always the same welcome from the heart. Always we found women doing things in the life of their national churches. In all of these places, too, they were giving money in order that their church might bear witness overseas. All these things my own church women in India also do. But I have been wondering if there is not a way to continue this warm fellowship we feel when several nationalities are together. I had thought of an international project in which the Christian women of Asia could combine our efforts—and invite the women of America, too, if they cared to join us on the same level.

"While I was in the Philippines we thought out this plan: each woman would set aside the least coin of her country each month. As she did it, she would pray for all the Christian women everywhere. Then at the end of the year she would send in her twelve coins in whatever way her women's organization planned. Together they would go into one fund with the least coins of all the other women.

"We say 'least coin' because we want to keep it so that every woman—the simple villager in my country or the richest woman in yours—would be participating on exactly the same level. We would, of course, be giving according to our means to the regular work our church laid out for us. But this would be extra. It would be an international fund, and nobody would know which nation gave the most; only that every person who joined had remembered each month to set aside her least coin. All together they would go to help some people in some region of our world. Thus fellowship would continue through our stewardship of the least coin."

She spoke in like manner everywhere she went—in Hong Kong, in Thailand—and wrote about it to the women of Korea. Her task was to spread the seed, but she soon realized that there were questions to be answered. Who would collect the money? How would the project each year be determined? Since all the Churches the team visited were members of the Asia Council on Ecumenical Mission,* this seemed a logical way to solve the place for it to be administered. There the Churches of Japan, Hong Kong, the Philippines, Korea, India, Pakistan, and the Presbyterian and Congregational Churches of the U.S.A. were already working together to determine how best they could serve each other, and projects were financed by each how best they could serve each other, and projects were financed by each contributing according to its means.

Dr. Margaret Shannon is Associate General Secretary for Ecumenical Relations of the Commission on Ecumenical Mission and Relations. She is also Contact Secretary for United Presbyterian Women.

The above article is reprinted from Outreach, June-July, 1957.

Mrs. Shanti Solomon, a woman from India, participated in the Pacific Fellowship Team sponsored by the National Council of Presbyterian Women's Organizations in September 1956. A group of six women—one Japanese, one Indian, and four American (including an American Indian from Alaska) visited Alaska, Korea, Japan, the Philippines, Hong Kong, and Thailand.

Orphanage work in Korea has been recommended as the project for the use of the "Least Coin" contributions to date.

*Now East Asia Christian Conference.

But here was to be a fund in which each contributed alike, but no one got any credit. This was a pioneer effort in international stewardship. She visited Leck Taiyong in Bangkok. He was enthusiastic. She was invited to come to the next meeting to talk over projects.

Would the scattered seeds grow? That was up to each National Women's Organization. In her own country Mrs. Solomon wrote of its significance to the women:

"The greatest message I got from this trip for myself and for the women of India is that the world is passing through a religious renaissance. Each religious group is having a revival to meet the challenge of the day. Since India is the land from which many religions got their birth, we feel it more. The followers of each faith can be identified by some outward sign. . . What about a Christian? Jesus said, 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples.' (John 13:34-35)

"This love is not only a unique identification for us Christians, but it also draws many from other faiths to His feet. This love should not be limited to our homes, towns, states, or country. The world needs to see it.

"The outcome of this Fellowship trip is an international project; that is, if each Christian woman of our Church puts aside the least coin every month, then at the end of the year we shall have a large amount of money with which to start a project in any country through the Asia Council on Ecumenical Mission."

The matter became official in Hong Kong, the Philippines, Korea, and Thailand. The same invitation was sent to the Executive Committee of the National Council of Presbyterian Women as to the other official bodies. Shanti had been very eager that the women of the United States see the point of this effort and join forces on the same level as the women of Asia had done. "There are too many things going to divide East and West in the next years," she said. "Let us do this together as one body." In February, Grace Salsbury cabled to Shanti Solomon: "Presbyterian women here glad to participate in Fellowship of Least Coin. Thank you for inviting us."

A month earlier the women of Korea had written: "Dear Mrs. Solomon: We are happy to tell you that our Korean Women's Presbyterial and Synodical officers have gladly voted to join in the 'Least Coin' project, together with Christian women in other lands. . . . May God continue to bless your efforts and you. And we shall hope in some not too distant future to meet you in person."

Several times on our Fellowship Mission we studied with women's groups the story of the widow's mite in Mark 12. One cannot forget that two of the countries we visited knew well the plight of the widow. Hundreds of women have become the sole support of their families as a tragic consequence of two wars. "And a poor widow came, and put in two copper coins, which make a penny. And he called his disciples to him and said to them, Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury."

There will be those who think this is still a trifling way to show our world concern—with governments spending billions on social uplift and several denominations giving a few millions each year into overseas work. But these are not asked to join the "Fellowship of the Least Coin." It is for individuals who in this single act want to symbolize their devotion to the Master who makes us one in him the world around. The "least coin" is our humble way of saying we want to offer our "whole living."

ACCESSORIES FOR MIDDLE EAST THEME

Colorful and clever party decorations, puzzle-mats, and napkins are available to stimulate interest in the Middle East study theme, also North American Neighbors theme. Each item in units of ten, $1.95 for the first unit and 95¢ for each additional unit ordered at the same time. Sample set of selected items, $1. Order from the Wright Studios, 5335 Ohmer Avenue, Indianapolis 19, Ind.

FOREIGN BOARD OFFICE FORCE HONORED

PHILADELPHIA — Before the closing of the offices of the United Presbyterian Board of Foreign Missions in Philadelphia, a farewell dinner was held at the Alden Park Manor. It was presided over by Dr. Roy E. Grace, president of the Board, and the program was arranged by the members of the Board in the Philadelphia area. The guests of honor were the women of the office force, who were each presented with a Celtic cross and chain and an orchid corsage. In the order of their length of service with the Board, they were cited for meritorious and distinguished service: Mrs. Edith Holroyd, Mrs. Cassie Rainey, and Mrs. Jean Barr for the past several years, and Miss Mary Ether, Miss Emma Fish, Mrs. Margaret Crawford, and Miss Grace McClain for long term service.

The chief guest of honor was Miss McClain, who has an almost unparalleled record of forty years in a denominational agency, having been secretary to Dr. W. B. Anderson, Dr. Glenn P. Reed, and Dr. Donald Black. She has been spoken of as a "missionary's missionary" because of her wide acquaintance among missionaries and her many services to them. Able and devoted to the mission of the Church, she now undertakes with youthful enthusiasm a position of responsibility in the office of the General Assembly in the Witherspoon Building, where several of the other women from the Board of Foreign Missions are being employed in other agencies of the Church.

Mrs. Margaret B. Crawford, the only member of the office force who could arrange to move from Philadelphia, will continue with the Commission on Ecumenical Mission and Relations in New York.

The members of the staff present, Dr. Glenn P. Reed, Dr. Hugh E. Kelsey, and Dr. Edwin B. Fairman, spoke with appreciation of the faithful and effective efforts of the women honored, and of the congenial fellowship in the work. The men were also presented with Celtic crosses, as

Farewell party for office force of United Presbyterian Board of Foreign Missions formerly located at 401 W. Chelten Avenue, Philadelphia.

Seated, left to right: Miss Mary V. Ether, Miss Grace E. McClain, Mrs. Cassie C. Rainey.

Standing: Mrs. Margaret B. Crawford, Mrs. Jean C. Barr, Miss Emma S. Fish, Mrs. Edith D. Holroyd.

Board and staff members present at dinner in honor of office force of United Presbyterian Board of Foreign Missions.

Seated, left to right: Mrs. Roy E. Grace, Mrs. Charles L. Hussey, Mrs. Harry A. Fritschman, Mrs. Jacob C. Stacks.

Standing: Dr. Roy E. Grace, Mrs. Hugh E. Kelsey, Dr. Hugh E. Kelsey, Mrs. Glenn P. Reed, Dr. Glenn P. Reed.

were their wives. Mrs. Reed was cited for her hospitality to missionaries and workers at her home in Asmara, Eritrea; Mrs. Kelsey for her services in caring for the missionary apartment in the Board building; and Mrs. Grace and Mrs. Vincent D. Beckett for their patience and helpfulness as Board wives and "widows" during their husbands' long years of service.

WORSHIP SERVICE FOR OCTOBER

(*Continued from Page* 751)

Because the Lord is our Shepherd, we can pray, with Christians in every age, the prayer of St. Augustine:

Watch Thou, dear Lord, with those who wake, or watch, or weep tonight, and give Thine angels charge over those who sleep. Tend Thy sick ones, O Lord Christ. Rest Thy weary ones. Bless Thy dying ones. Soothe Thy suffering ones. Pity Thine afflicted ones. Shield Thy joyous ones. And all, for Thy Love's sake. Amen.

"And so through all the length of days
Thy goodness faileth never:
Good Shepherd, may I sing Thy praise
Within Thy house forever."

Suggested hymns: "Savior, Like a Shepherd Lead Us," No. 380, and "The Lord's My Shepherd," No. 104, in *The Hymnbook*.

Miss Lois Kingan, on furlough from Egypt, has accepted a temporary assignment from the Commission on Ecumenical Mission and Relations. She is serving as Commission Representative for the West Central Area from Aug. 15 through Oct. 15. The address of the office is 1021 McGee Street, Kansas City 6, Mo.

A FINAL TRIUMPH

THE MONTH OF MAY 1958 marked the last Women's General Missionary Society Convention in the United Presbyterian Church of North America and also the last Convention Subscription Shower for MISSIONARY HORIZONS.

But What a Shower!

Of our 51 presbyterials, 42 had a part in the downpour and the total receipts amounted to $2,240.40—the largest shower in the history of the magazine.

Thirty-two clubs, totaling 259 new subscriptions were found in the "tote bags" as well as hundreds of renewal subscriptions and scattered new ones.

Lake Presbyterial made the largest contribution and then followed in the order named:

Puget Sound, Oregon, Kiskiminetas

Honorable mention was awarded to:

Caledonia, Monongahela, Wisconsin, Westmoreland, Spokane

To all who helped make this final shower the outstanding one in the history of our women's work, the Magazine Staff expresses its deepest appreciation.

May we, one and all, set our hearts and efforts toward the future and in the larger body of United Presbyterian Women in the U.S.A. give fully of all we possess, that Christ's Kingdom may continue to grow "beyond today's horizon" and His will be done among men to the ends of the earth.

Mrs. Ralph H. Arnold, Treasurer

Reading is more important than ever in these days of amalgamating the work of our two former Churches. Keep up-to-date regarding the changes in women's work. Renew your subscription to MISSIONARY HORIZONS promptly so that you will not miss an issue. Be assured of receiving the first issue of the new magazine in January 1959.

The *Program Calendar* previously published by the WGMS will not be issued for 1959. See page 796 for a description of *The Dial,* a yearbook for local groups. Order from your nearest Presbyterian Distribution Service (addresses on page 797).

Since it would require too much space to list all the missionaries of the new Church every month, we are listing in this issue only those on furlough. This will facilitate getting in touch with them for speaking engagements. Turn to the back pages and see if any former Presbyterian U.S.A. missionaries whom you do not know about are located near you.

Anyone interested in obtaining prints of the WGMS Convention pictures shown in the July-August issue of MISSIONARY HORIZONS, as well as some additional groups of missionaries, may write to Mrs. James M. Keller, 1722 Greentree Road, Pittsburgh 20, Pa. The price is 10¢ a print.

MRS. R. W. WALKER

Memorial Resolution Adopted by the American Mission in Egypt

Elizabeth McCrory came to Egypt in 1905 as a career missionary. It was during her first assignment to the Pressly Memorial Institute in Assiut that she met and married Mr. Robert Walker. They served as evangelistic missionaries for many years in the Beni Suef and Benha districts and she was his close companion as they visited schools, churches, and homes in these districts. In 1930 they were assigned to the Luxor district, but Mr. Walker's failing health compelled them to leave Egypt in 1934 and return to America. In 1948, a number of years after Mr. Walker's death, Mrs. Walker returned to Egypt for special term service in Tanta Hospital. Her last year in Egypt—1951-1952, like her first year in Egypt, was spent in the Pressly Memorial Institute.

Mrs. Walker's many American and Egyptian friends remember the warm hospitality of her home, her love of flowers and her skill as a gardener, her deep concern for the women and children of Egypt, her work with the young men's Christian Endeavor group in Luxor, and her selfless service in Tanta Hospital. The influence of her life goes on in an ever widening circle through the lives of those whom she helped.

Venna R. Patterson

MISS JEAN S. CAMPBELL

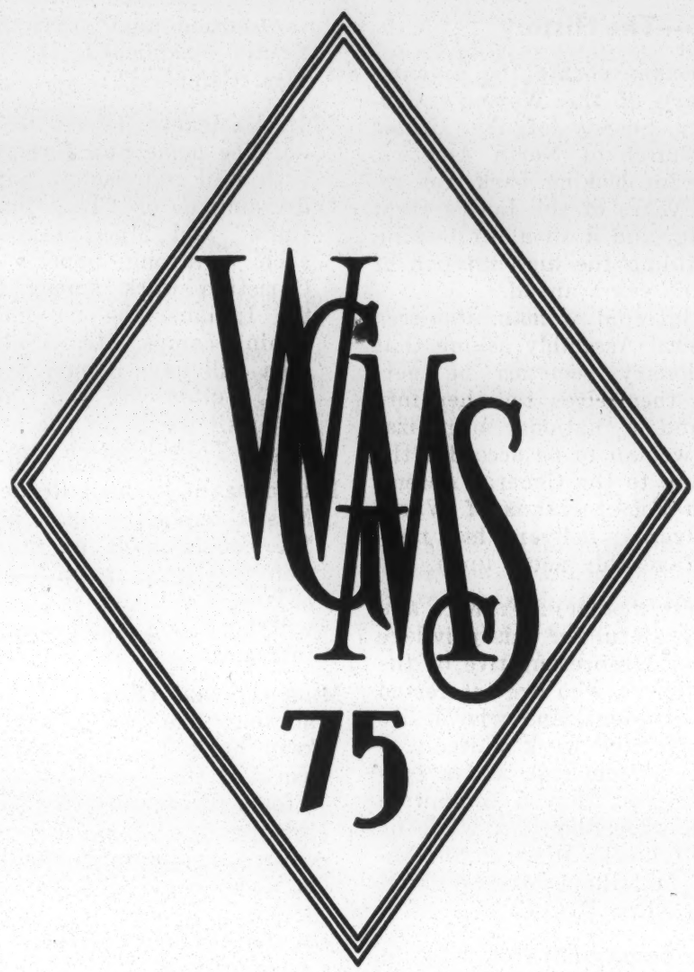
Memorial Resolution Adopted by the American Mission in Egypt

Miss Jean S. Campbell of Portersville, Pa., came to Egypt as a career missionary in 1923 after she had taught in Butler High School for three years. Following her two years of Arabic study she was assigned to work in the Ezbekia Girls' School. A year later she was sent to Luxor Girls' School in the hope that the climate of Luxor might be beneficial to her health. Her consecrated ability and devotion to the work won her many friends during her brief period of service.

She was invalided home in 1927 because of severe and crippling arthritis, but she was not to know vigorous physical health again. She endured great suffering uncomplainingly. She always kept her interest in Egypt and the work of the Mission here, and her witness and prayers inspired others to undertake the work which she herself was not able to do. She was always eager to hear about the work of the Mission, and tried to get to New Wilmington Conference one day each year, if possible, to meet her missionary friends.

After more than 30 years of patient suffering her spirit was released on May 13, 1958, to enter into the joy of her Lord whom she loved and served. To remember her is to thank God for her devoted life.

Mrs. Walter J. Skellie



SCENES FROM THE WGMS SEVENTY-FIFTH ANNIVERSARY CONVENTION PAGEANT

Thy Mission High Fulfilling

MRS. CHARLES L. HUSSEY

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made all nations is not willing
One soul should perish, lost in shades of night."

The following scenes, adapted from the pageant presented at Mt. Lebanon United Presbyterian Church, May 27, 1958, commemorating seventy-five years of loving service by the Women's General Missionary Society, may be used in circles and societies without rehearsal, as follows: a NARRATOR *sits at a reading desk or small table at one side, and three* READERS *on chairs across the front of the room or platform. The Chairman, in introducing the presentation, can explain that the* READERS *will alternate in taking the various parts.*

If these scenes are presented at a large meeting or church Thank Offering service, in pageant fashion, the lines should be memorized and each part taken by a different person, in costume. The NARRATOR, *wearing a choir robe, stands at the lectern at the side with a reading lamp lighting the script. The presentation may be elaborated and made more dramatic by the use of spotlights on the participants and the addition of choral or solo hymn interludes.*

Part I—The History

NARRATOR: We commemorate the seventy-fifth anniversary of the Women's General Missionary Society of the United Presbyterian Church of North America. This is a time for looking back, for remembering the years of the Lord's right hand of blessing, and a time for looking forward to fulfilling the high mission of the church in the years ahead.

In 1875 an intrepid woman appeared before the General Assembly asking that Women's missionary societies be permitted to band themselves together into presbyterials and a national organization. The first woman to be accorded the honor of speaking to the General Assembly, Mrs. Sarah Foster Hanna of Washington, Pennsylvania, delivers her message, which is favorably acted upon.

MRS. HANNA (First Reader): Fathers and brethren, I am grateful for this privilege granted to me as a representative of the women of the Church who are interested in the cause of missions, and who desire to do a more effective work unitedly. I present herewith a memorial, and a constitution, and suggest that a committee be appointed to undertake the work of organization, as follows: Miss Linn Pressly, Mrs. W. H. McMillan, Mrs. William Frew, and Miss Eliza Frazier.

NARRATOR: On the twenty-fifth of May, in 1883, the Women's General Missionary Society came into being in a meeting at the First Church, Allegheny. There were 27 presbyterials represented. A large company of women, from the North, South, East, and West, came at their own expense. The meeting has come to a close with the singing of the Twenty-third Psalm, and the women are departing. Three of them linger in the vestibule of the church to converse: Miss Margaret Conner, Mrs J. M. Fulton, and Mrs. H. C. Campbell.

MISS CONNER (Second Reader): It was a wonderful meeting, Mrs. Fulton. I trust that Dr. Fulton will be satisfied with the results of the meeting he called in your home to plan this. Having instituted the establishment of the Women's Association, he was so well able to inspire this step forward.

MRS. FULTON (Third Reader): I think all of us should be filled with gratitude, Miss Conner, for the great interest manifested and for what has been accomplished. If we can make similar progress at Sparta, Illinois, at the first delegated Convention next year, the work will be firmly established. Don't you think so, Mrs. Campbell?

MRS. CAMPBELL (First Reader): Indeed I do. The home and foreign missions were both well represented with Dr. Barr addressing us on "The Heathen Women of India" and Miss Mary Clokey reading such a strong paper on the need of Christian work among the immigrants, the Indians, the freedmen, and in the mining camps. Mrs. Collins of Philadelphia will have a busy year as president. Mrs. Fulton, are you coming home with me until we go to the adjourned session at the Third Church tonight?

MRS. FULTON (Third Reader): Thank you, Mrs. Campbell, I shall be glad to do so. We should have an interesting discussion this evening on the advisability of a Women's Board and of a Magazine. It will keep you busy recording it, as secretary.

MISS CONNER (Second Reader): There is nothing like missionary intelligence to keep one's heart warm for the Lord's work. If the women of our church would inform themselves as to the needs of this work, as the great work of the church, a mighty impulse would be given it, and a wave of influence would sweep across land and sea that would be felt in the uttermost parts of the earth.

MRS. CAMPBELL (First Reader): There is much to be done in the great white harvest-field of opportunity.

NARRATOR: Looking back, we marvel at the rapid developments—three years later, a Women's Board, 32 presbyterial societies, and 469 congregational, 13,585 members including the first two Life Members, and contributions of $38,749; in 1887 the WOMEN'S MISSIONARY MAGAZINE with 2,300 subscribers; in 1888—well, 1888 was a wonderful year, the year of our first Thank Offering, suggested by Mrs. Joseph Clokey, of Springfield, Ohio, who rejoiced when it amounted to $5,919.20. Five years later, her daughter, Mrs. Mary Clokey Porter, is seated at the desk in her room at the WGMS Convention at Omaha, Nebraska. She has just received a letter from her mother, which she opens and reads.

MRS. PORTER (Second Reader): My dear Mary, My thoughts and prayers have been traveling across the miles to the Convention, as I picture you receiving the annual Love or Thank Offering. I think of that day in 1888 when, burdened with

the great need in our mission field, we sought the Lord in prayer and beseeched Him to show us a way to meet that need. Surely it was the guidance of the Holy Spirit that led us to suggest that every woman should give an additional gift of one dollar annually as a token of gratitude for His goodness and mercy. The first offering relieved the need, and as it has grown each year, it has provided for new and larger work in the mission field. I pray, my dear daughter, that the offering may be a worthy one this year, and that the women of our Church may be blessed spiritually in giving it.

With my dearest love, and my earnest prayers for your happiness and safety, and God's blessing on the Convention, I remain

Affectionately,
your devoted mother,
Eliza Clokey

NARRATOR: Mrs. Porter lays her mother's letter on the desk, takes paper from the drawer, puts pen in ink, and writes a letter to her mother which, in due time, is received and read by Mrs. Clokey.

MRS. CLOKEY (Third Reader): My dear Mother, Your letter arrived at a time of great joy and thanksgiving, just at the close of our Convention Thank Offering service. While the amount given was less than the $75,000 asked for, it was four times larger than ever before, and the blessings which follow the giving far outweigh the gifts, both to individuals and the Church at large. This has been a year of earnest, fervent prayer; a year of faithful, consecrated service; and a year of liberal, grateful giving.

NARRATOR: As Mary Clokey Porter wrote, she little realized how this unique offering would grow through the years, and how great would be its outreach and blessing. The penny-a-day box soon introduced has become the Thank Offering box, occupying a prominent and honored place throughout the year in the home of every member. The Thank Offering has become an annual observance in every congregation, providing more than a third of the funds used in the work, a monument to the faithful and consistent effort on the part of this first secretary and the succeeding ones: Mrs. O. H. Milligan, Mrs. Thomas H. Newcomb, and Mrs. Russell K. Montgomery. As long as God continues to pour out His rich blessings and tender mercies upon His people, so long will there be abundant reason for gratitude, and as long as there are souls in the world unsaved, there will be need of proving our gratitude by our gifts to Him. Let us now renew our commitment to the Lord's work by repeating together the Missionary Covenant.

ALL (Narrator, First, Second and Third Readers, in unison): Grateful to God for His goodness, mindful of His many mercies, owning my obligation to others for my possession of Gospel Truth, and confident that Christianity can cure the ills of the world, I declare anew my devotion to the Divine Christ and pledge myself to do all in my power to give the Gospel of God's Grace to the whole world.

Part II—The Outreach

NARRATOR: Acknowledging with joy that God was in Christ reconciling the world unto Himself, the women of the Church have remembered that He has entrusted the message of reconciliation to those who are called by His name. At home and abroad, through evangelism, education, and medical care, they have been fulfilling the high mission of the Church. We have considered the history, let us now contemplate the outreach, as we look at a scene in Pakistan. A missionary doctor is removing the bandages from the eyes of a young man who has been operated upon.

DOCTOR (First Reader): After one more dressing, Surjit, the bandages can be removed permanently, and then after a few weeks of protecting your eyes from bright light and being careful not to use them for close work, I believe they will be as good as new.

SURJIT (Second Reader): God has been very good to me, Doctor. When this trouble became so serious, I did not look forward to the joy I feel today. I had been so happy in my work as a Christian teacher in the Christian Training Institute. I rejoiced that I had an opportunity to do for other boys in Pakistan what God had done for me in the mission school. But when my sight went, I did not see how I could continue teaching. You know, my children were both born here at Memorial Hospital, and now I feel as if I have been born again here, even as I was born again when I received the Lord Jesus as my Savior. You can imagine the thankfulness in my heart for this hospital, and for the scalpel that performs the operation, and for your skill and care, and most of all, for God's healing grace and mercy.

DOCTOR (First Reader): That is the mission of the church, Surjit, and you are in it with us. Jesus says: Go ye, preach, heal the sick, hold up hands, strengthen hearts, publish glad tidings.

SURJIT (Second Reader): In this land, we encounter three great faiths struggling for the souls of men—Hinduism, Buddhism, and Mohammedanism—but only Christ has the power to save souls and redeem lives, and we must confront our people with the Gospel. Not long ago, a Mohammedan made this remark in our house, "The Christians of our village meet together every night, and sing and pray, and we sit on our house-tops to listen to them. They were just outcastes! Now look at them! They put us to shame." God has given us many blessings in the Gospel of His Son.

DOCTOR (First Reader): Above all other gifts shines the Cross of Christ, the manifestation of God's great love, and in it, and in the strength of Him who bore it, we Christians glory. To the millions who do not know Him, we will witness to the eternal hope of redeeming love in Him. You and I are both part of the world-wide mission of the world-wide church. As it is written: "For we are a chosen race, God's own people, that we may declare the wonderful deeds of Him who called us out of darkness into His marvelous light."

Part III—The Challenge

NARRATOR: We have reviewed highlights in the life and history of the Women's General Missionary Society during the seventy-five years of its organization. We have contemplated the outreach of its work at home and abroad, and have rejoiced with gratitude that God has used the missionaries, institutions, and ministries to make known the Gospel of redeeming love to the saving and healing of souls and lives.

And now, what of the future? We share the view of the philosopher who said, "Speak to me of the future—for I expect to spend the rest of my life in it."

In the beginning, the women participated in the work of the missions already established in India and Egypt. In 1900 they assumed responsibility for work in the mission opened in the Sudan, and in 1920 they entered Ethiopia. Their responsibilities in these countries still continue, in partnership with the church established in each country.

Now the Lord is calling them into His mission in more than 30 other countries, truly a world-wide mission of a world-wide church. Surely He expresses His approval of their stewardship in so doing. "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

Hear the challenge of the future, Women of the Church, as the people of the churches in these countries welcome their new partners into the fellowship of the Christian mission to the people of their countries. Hark to the Macedonian Call!

FIRST READER: Come over into Asia and help us! Into Korea—and Japan—and China—into the Philippines, Thailand, Indonesia—into Nepal, and Pakistan, and India—into Iran, Iraq, Syria, and Lebanon. Asia! A continent of a great Christian mission!

SECOND READER: Come over into Africa and help us! Into the Cameroun and Spanish Guinea—into Egypt, and the Sudan and Ethiopia. The Presbyterian work on the African continent is a ministry to many millions, Muslim and pagan.

THIRD READER: Come over into Europe and help us! In France, Germany, Portugal, Spain, and Switzerland a score of fraternal workers help to interpret the ecumenical mission of the church, and fraternal workers from these countries and from other countries come here to interpret their spiritual values to the church in America.

FIRST READER: Come over into Latin America and help us! Mexico, Guatemala, Colombia, Venezuela, Brazil, Chile are fields white for the harvest, and the Lord says, "Go, labor on!"

SECOND READER: Come over into the islands of the Southern Seas, and into the settlements of the frozen North and help us! Into Cuba, Puerto Rico, and the Dominican Republic — into Alaska, where in schools, hospitals, and churches the United Presbyterian Church in the U.S.A. shares the blessings of the Gospel of Christ and His message of salvation. The challenge is to share in this national mission outside the bounds of continental United States.

THIRD READER: In fields overseas, and in fields throughout the nation, among the American Indians, the mountain people, and Negroes in the South, in remote rural areas, in great industrial areas,

(*Continued on Page* 782)

WORLD PRESBYTERIAN ALLIANCE

Department of Women's Work

American Area News Bulletin

MARGARET WEBSTER, Toronto, Canada

World Presbyterian Alliance—North American Area Council

The North American Area Council of the World Presbyterian Alliance was held at Pocono Manor, Pa., early in 1958. Included in the agenda was a report of women's work in the North American Area. Several of the women who are representatives to the Department of Women's Work were present at the meetings.

News from United States Churches

Associate Reformed Presbyterian—The Woman's Synodical Union of the Associate Reformed Presbyterian Church held its Annual Meeting in Gastonia, N.C., in May. Reports received at the meeting indicated little gain in membership but considerable increases in contributions. The average contribution per capita reported was $18.26. Miss Florence Craig of Lake Wales, Fla., was elected President, to succeed Mrs. T. Clyde Brown. The theme chosen for 1958-59 was "The Challenge Today—Open Doors"—Rev. 3:8.

Presbyterian Church, U.S.—Women in the Presbyterian Church in the United States are being encouraged to make plans to participate fully in the 1959 Church-wide emphasis, which is "World-Wide Witness." Mrs. L. M. McCutchen, executive secretary of the Board of Women's Work, was honored in June of this year by Austin College, when it conferred upon her in recognition of her great service to the Presbyterian Church both in the United States and overseas, the degree of Doctor of Humanities.

United Presbyterian Church in the U.S.A.—The women of the United Presbyterian Church of North America and of the Presbyterian Church in the United States of America have for some time been making plans for the day when their two Churches would unite to become the new single Church known as the United Presbyterian Church in the U.S.A. That day came this year. As a result, at the present time about 666,000 members of nearly 9,000 local women's societies are part of one great fellowship of women in the new Church. This union came at a time of celebration for the members of the former United Presbyterian Church. It was celebrating the 100th Anniversary of its General Assembly and the 75th Anniversary of the Women's General Missionary Society. For their sake it was voted that the momentous session should be held in Pittsburgh, for it was there, on May 26, 1858, that the denomination was born.

During the next months, the former two women's organizations will make plans in regard to changes in women's work. One of the greatest benefits from the merger to which the women of both organizations are looking forward eagerly is the widening of mission horizons which will inevitably result.

A Women's Convocation at the General Assembly of the newly constituted United Presbyterian Church in the U.S.A. was held on May 30,

1958, in the East Liberty Presbyterian Church, Pittsburgh, with the theme "Together—for the Glory of God."

One month after the General Assembly of the new Church, the Quadrennial National Meeting of Presbyterian Women's Organizations was held at Purdue University on June 25 to July 1. The vast assembly of 5,010 at this meeting joined in worship, Bible study, and planning how best as individuals and as church women they can witness for Christ in the world of today. In plenary sessions and smaller discussion groups the concerns which confront all Christians were presented by outstanding leaders from many walks of life. Overseas guests came from literally all over the world, the farthest being from Djakarta, and fraternal delegates from sister Churches in the United States and Canada.

News from Canadian Churches

The Presbyterian Church in Canada—Women in the Presbyterian Church in Canada are this year sharing in the celebration of the 50th Anniversary of the founding of the Order of Deaconesses in the Presbyterian Church. Members of the Order serve as missionaries overseas and as Christian Education and social workers throughout the Church in Canada. At the General Assembly of the Church, notice was taken of this Anniversary and permission was given for the raising of a fund for the building of a new Missionary and Deaconess Training School in Toronto.

United Church of Canada—The annual meetings of the Women's Association and Women's Missionary Society of the United Church of Canada were held in May. These two organizations are still working with the General Council Commission which is studying the question of one organization for the women of the United Church. Miss Dorothy Young, Home Organization Executive Secretary of the Women's Missionary Society, in her report stated: "There are dynamic new movements stirring here and there in the Christian Church today; a fresh discovery of the relevance of the Bible, a growing sense of responsibility for witness on the part of the laity; a deepening awareness that mission is of the very essence of the Church and the common responsibility of all Christians everywhere. These are days when we cannot be content simply to mark time or to wait for changes that may come. This is a time rather for movement and advance but it still may be true that if that is to happen we must be more aware of the stirring around us, more open to the challenge of these new movements, more ready to 'dig a little deeper where we are.' "

THY MISSION HIGH FULFILLING

(*Continued from Page* 780)

and in the work of Christian education, and student and leadership training, the women of the Church now hear the call of Christ to a greater service.

NARRATOR: The United Presbyterian woman is on the eve of a new era—a New Day Dawning! As the woman of yesterday entered into the work of missions at home and abroad, so the woman of today enters into the mission of the new Church, placing her hand into the hand of God and journeying joyfully into the future—as in the Church of the past seventy-five years, so in the Church of the years to come—her mission high fulfilling.

This pageant is not available in mimeographed form, as some Convention pageants have been in previous years.

Prayer Groups

MRS. GEORGE W. HUTTON, Secretary
609 Bedford Ave. S. W.,
Canton 10, Ohio

"The Lord is my shepherd; I shall not want." I shall not want for GUIDANCE. *"I am the way; no man cometh unto the Father but by me."*

WE HAVE ONE FUTURE

God of the past, our times are in Thy hand;
With us abide;
Lead us by faith to hope's true Promised Land;
Be Thou our Guide.
With Thee to bless, the darkness shines as light,
And faith's fair vision changes into sight.

Hugh Thompson Kerr

The new book I was holding was fascinating. Its title, *We Have One Future*, caused me to peer inside its pages quickly. Rapidly I glanced down the page of opening sentences. These indicated that nineteen wide centuries have passed since the Strong Son of God stood beside the pool of Bethesda yearning over all the peoples there gathered; that as He "was lifted up," even as He said, countless men and women of every nation have been lifted to their feet by Him, and now worship and follow Him.

This worldwide company of His followers is something that has never been known before . . . a concept that needs a new word to express it, or an old word with new meaning. "Ecumenical" is that word, a Greek term meaning "the household of the inhabited world." In the Christian context it combines mission and unity—mission and relations.

I felt a little chill up and down my spine. This is the world company of which I am a member. Hastily I began to turn the pages. Pictures! Wonderful pictures—of people and places that I have been trying to learn more about; and also there were some very familiar names and scenes, of our beloved Egypt and the beautiful *Ibis* boat, of poverty-haunted Pakistan, of the Girls' School in Ethiopia, of the Anuaks in the Sudan, woven in with churches and countries of other areas such as Brazil, Venezuela, Colombia, Guatemala, Indonesia, Thailand, Japan, Hong Kong, and the Cameroun. Almost in the center of the book is a clear-cut outline map of the world showing the countries in which the United Presbyterian Church *in* the United States of America has partnership in ecumenical mission. The whole vista of the witness of this world company is presented with the warning challenge that we are adequate witnesses only as we continually examine the way in which we transmit the Gospel, not only in a particular area, but realizing our responsibility to other areas of this present one world. "Now you are the Body of Christ, and individually members of it."

Thoughtfully I turned to the last page. I was thinking of our great "prayer privilege." I recalled the many representatives and "fraternal workers" from many other countries whom I had met and conversed with in the past few months, and how very much I had learned from them. It had come to me with overwhelming suddenness one day that these Christian friends from other lands had added my name to their prayer lists! Had I truly added their names to mine? Certainly I had done no particular service to merit their concern for me, yet I know that they had affectionately placed my name "to be remembered."

I glanced at the last picture of the

book, and felt startled and ashamed. There were three disciples asleep at prayer-time, and I felt as if I were one of them, and the Master said, "Could ye not watch with Me one hour?"

One hour, *this* hour—
when the mysteries of outer space are being disclosed;

when thermonuclear energy sufficient to give productive power to all mankind for a billion years will soon be available;

when weapons capable of destroying civilization are held loosely in trembling hands . . .

We have one future; what will it be?

Will Christians of "the whole inhabited world" keep watch with Christ and pray? Or will we sleep and wake up too late?

These words bore into my heart, and I prayed that all women of our beloved Church may plan now to take up, at the very beginning of 1959, the new *Mission Yearbook of Prayer* (for that will be the name of our new *Prayer Cycle* guide), and determine to follow it diligently, that none of us may be a hindrance to the propagation of the Gospel of Christ, but may have a very real share in the furtherance of it. Copies should be ordered early so that no one may be held back, or have cause to fail in her responsibility in this urgent hour. This *is* a new day for all of us, and "new occasions teach new duties." As our Master prayed before every important event in His life, He thus pointed up the necessity of prayer for His followers. Weymouth's translation of a portion of a prayer that Jesus made makes us thoughtful as we look at our "one future" and the crisis of it:

. . . Just as Thou didst send me into the world, I also have sent them; and on their behalf I consecrate myself, in order that they may become perfectly consecrated in truth.

Nor is it for them alone that I make request. It is also for those who trust in me through their teaching; that they may all be one, even as Thou art in me, O Father, and I am in Thee; that they also may be in us; that the world may believe that Thou didst send me. And the glory which Thou hast given me I have given them, that they may be one, just as we are one; I in them and Thou in me; that they may stand perfected in one; that the world may come to understand that Thou didst send me and hast loved them with the same love as that with which Thou hast loved me.

John 17:18-23

NEWS FROM AFAR

(*Continued from Page* 759)

that one word that issues from their mouths is the truth. In fact, you can usually be sure that it is not. Their speech is characterized by lies and deceit, and they have absolutely no conscience in the matter. But how can they know what truth is until they know Jesus who *is* Truth!

And how can they know Him? "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Through the clinic, through literacy, through village preaching, through the witness of "only lepers," through the very testimony of the Christian life—but only, and always, "by my Spirit."

Do pray with us that these dancing girls may one day sing songs of praise to their Redeemer and worship Him who alone is worthy of worship. Pray with us, too, for the Christians like Amota who sometimes find life a dilemma—an occasional pull back to the old ways, but always a pull toward Life. May he find his stability and sure footing in the Savior.

And pray most earnestly that this promise of the Lord may be fulfilled among the Murle: "If you continue in my word, you are truly my disciples, and *you will know the truth, and the truth will make you free.*" When this promise is fulfilled, all other prayers are already answered!

Morrell F. (Mrs. J. Robert) Swart
Pibor, Sudan

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

I shall not want for JOY. *"These things have I spoken unto you that my joy might remain in you, and that your joy might be full."*

ATTENTION SOCIETY THANK OFFERING SECRETARIES

Preparations for Ingathering

- Plan annual Sabbath ingathering service weeks prior to the date.
- Cooperate with pastor and other Thank Offering Secretaries of your church in planning every detail prior to the Thank Offering service in the sanctuary.
- Send a letter to every woman in the church telling of the spirit of thankful giving and the far reaching influence of the Thank Offering; also include in letter an invitation to Sabbath Thank Offering ingathering service and Thank Offering envelopes.
- Secure a Thank Offering speaker months prior to the Thank Offering service. If a missionary is desired as Thank Offering speaker, refer to lists of furloughed missionaries on back pages of MISSIONARY HORIZONS.
- See Thank Offering service *Ripening Harvest,* by Mrs. Edwin Fairman of the United Presbyterian Church U.S.A., available in leaflet form.
- Order early Thank Offering envelopes, leaflets, Thank Offering bulletins (inside blank), etc., indicating whether materials ordered are for Women's, Teen, or Junior society. See leaflet, *Thank Offering Supplies.*
- Before ordering check Thank Offering materials on hand.
- Order all Thank Offering materials from WGMS Literature Department, 905 Publication Building, Pittsburgh 22, Pa.

Recording 1958 Thank Offering

The society Thank Offering Secretary, Teen sponsor, and Junior superintendent should cooperate with the society treasurer in the following:

1. Recording the *names* and *donors* of Life Memberships, Directorships, Memorial and Honorary Gifts on the *Society Information Form.* This form is used only if there are Life Members, Directors, Memorial or Honorary Gifts. For the sake of accuracy, print or type the names and donors on this form; also see that the names of those receiving certificates for distribution are written plainly, completely, and correctly.

2. Recording the *amount* of the Thank Offering and the *number* of Life Members, Directors, Memorial and Honorary Gifts on the *Society Remittance Form* that the society treasurer receives from the presbyterial treasurer.

3. The society Thank Offering money, together with the Society Remittance Form and Society Thank Offering Information Form must reach your presbyterial treasurer no later than Nov. 15.

At the presbyterial level, all Thank Offering money and the original Society Thank Offering Information Forms must reach the office of the WGMS treasurer no later than Dec. 1.

The certificates for Life Memberberships, Directorships, Memorial and Honorary Gifts will be sent to society Thank Offering Secretaries, Teen sponsors, and Junior superintendents who will present them at their next meeting. A special presentation of the certificates is suggested.

LIFE DIRECTORS
$300 Each
1957 Thank Offering

1. Mrs. Lawrence G. Geiger, Brookfield, Ohio. By her husband and Gilbert and Dexter.
2. Mrs. Elinor Whitelock. By friends in North Park Church, Buffalo, N.Y.
3. Mrs. Robert L. Dickson. By E. Max and Martha R. Finley, through First Church, Wayne, Mich.
4. Miss Ruth Ardrey, on furlough from Pakistan; in loving memory of her sister and our friend, Lois Ardrey. By 14 friends in First Church, Denver, Colo.
5. Miss Dorothy Partington, Westland, Pa. By Mr. and Mrs. William E. Speakman.
6. Mrs. L. R. Rickert, Mercer, Pa. By Miss Henrietta Magoffin.
7. Mrs. F. E. Vogan, Canton, Ohio. By Mrs. D. E. Vogan, Mercer, Pa.

HONORARY LIFE MEMBERS
$100 Each

1. Mrs. Ralph B. Hatz, Pittsburgh, Pa. By Alice C. Hoenshel.
2. Mrs. John McMichael. By the K.T.A. Bible Class, Union Church.
3. Mrs. Ralph H. Arnold. By 11 missionary-minded men of Second Church, Wilkinsburg, Pa.
4. Mrs. Arthur Charles, Pittsburgh, Pa. By friends.
5. Mrs. Bessie B. Wilson. By Mrs. W. Bruce Wilson, Sunset Hills, Pittsburgh, Pa.
6. Mrs. W. Ralph Lufkin. By Women of St. Andrew's Church, Portland, Ore.
7. Mrs. J. Daryl Davis. By the Grace Braham Missionary Circle, Harmony Church.
8. Mrs. Albert G. Hamilton, Pittsburgh, Pa. By Mr. Albert G. Hamilton (Sixth Church, Pittsburgh).
9. Mrs. S. B. Copeland, New Wilmington, Pa. By friends in Third Church, New Castle, Pa.
10. Mrs. E. V. Clements, Hialeah, Fla. By friends in Third Church, New Castle, Pa.
11. Mrs. W. F. Reed, New Castle, Pa. By friends in Third Church.
12. Claribel M. Heagen, Ezel, Ky. By the Dora B. Whitely WMS, Canonsburg, Pa.
13. Mrs. Elizabeth Boger, Philadelphia, Pa. By Mr. Robert Boger.

MEMORIAL THANK OFFERINGS
$100 Each

1. In memory of Mrs. Virgil E. Bennett. Given through the WMS, Beaver, Pa.
2. In memory of Miss Nancy M. McLain. By friends in Brookline Tuesday Evening MS, Pittsburgh, Pa.
3. In memory of Mrs. Fred G. Collins. By friends in Brookline Tuesday Evening MS, Pittsburgh, Pa.
4. In memory of Mrs. E. E. Douglass. By her family in First Church, Wilkinsburg, Pa.
5. In memory of loved ones. By Mrs. J. Walter Scott, Coraopolis, Pa.
6. In memory of Mrs. Aliquippa Lerach. By the WMS, Mt. Washington, Pittsburgh, Pa.
7. In memory of Mrs. George N. Glass. By her niece, Mrs. W. D. Glass.
8. In memory of Mr. and Mrs. William A. Rowland. By son and daughter, Mr. and Mrs. John W. Rowland (Muskingum Presbyterial).
9. In memory of Mrs. Jane Eckard Downs. By her daughter, Mrs. Betty Downs Wiggins (San Francisco Presbyterial).
10. In memory of Eddie Sahati. By his sister, Sally Sahati (San Francisco Presbyterial).
11. In memory of Mrs. Nora A. Ferguson. By her daughter, Mrs. Alma Householder (Conemaugh Presbyterial).
12. In memory of Mrs. Edith George. By the Crete Women's Missionary Society (Conemaugh Presbyterial).
13. In memory of Dr. George L. Murray. By the Anna E. Stoddard Society of Newton, Mass. (Boston Presbyterial).
14. In memory of Lena Gilholm. By the Anna E. Stoddard Society, Newton, Mass. (Boston Presbyterial).
15. In memory of Mr. and Mrs. Charles L. Wolff. By their daughters, Anna, Pearl and Flora (Allegheny Presbyterial).
16. In memory of Mrs. Mary Slemons. By her daughter, through Liberty Church, Youngstown, Ohio (Cleveland Presbyterial).
17. In memory of Mrs. Jennie Koontz. By the WMS, Jetmore, Kan. (Arkansas Valley Presbyterial).
18. In memory of W. Jennings Young. By Mr. and Mrs. L. C. D. Greenough (Butler Presbyterial).
19. In memory of Miss Mary Elizabeth Patton. By Mrs. Clark Hoon (Butler Presbyterial).
20. In memory of Henry L. Sloan. By Mr. and Mrs. Walter Sloan (Butler Presbyterial).
21. In memory of Clarence M. Williams. By his wife, Helen M. Williams (Butler Presbyterial).
22. In memory of Merle D. Montgomery. By Mr. and Mrs. James E. Wellington (Butler Presbyterial).
23. In memory of Mrs. W. J. McCaslin. By the Barbara J. McCaslin WMS (Butler Presbyterial).
24. In memory of Mrs. William Mehaffey. By her daughter, Mrs. Lee W. Hoovler (Butler Pbtl.).
25. In memory of Dr. S. L. Louden. By his wife, Mrs. Florence M. Louden (Butler Presbyterial).
26. In memory of Mrs. E. E. McVey. By Mr. and Mrs. John McVey, Steubenville, Ohio (Steubenville Presbyterial).
27. In memory of Mrs. C. J. White. By her family, Wallace Memorial Church (Monongahela Presbyterial).
28. In memory of Mrs. J. D. Sands. By her daughter, Mrs. Martha Sands Hamilton (Monongahela Presbyterial).
29. In memory of Andrew Moir. By Mrs. Andrew Moir, through Sixth Church (Monongahela Pbtl.).

30. In memory of Mrs. C. A. Colgate. By a friend, through Beverly Heights Church (Monongahela Presbyterial).

31. In memory of Mrs. Elizabeth Anderson Bennett. By a friend, Beverly Heights Church (Monongahela Presbyterial).

32. In memory of Mrs. H. H. Templin. By a friend in Beverly Heights Church (Monongahela Presbyterial).

33. In memory of Mrs. Robert L. Billings. By Robert L. Billings and Women's Council, Mt. Vernon, Wash. (Puget Sound Presbyterial).

34. In memory of Mrs. Mary J. Adair. By her daughters: Mrs. Elsie Hall and Miss Emma Adair, Tulsa, Okla. (Oklahoma Presbyterial).

35. In memory of Johnston Calhoun, D.D., and Miss Marie Calhoun. By Mr. and Mrs. Walter C. Laughead and sons, Long Beach, Calif. (Los Angeles Presbyterial).

36. In memory of Mrs. Anna Black. By the WMS, Apollo, Pa. (Kiskiminetas Presbyterial).

37. In memory of Mrs. J. P. Lytle. By Mrs. Sadie Lytle Vickery and Mrs. Besse Lytle Duffman, Vandergrift, Pa. (Kiskiminetas Presbyterial).

38. In memory of Mrs. G. C. Barrett. By Jefferson Church, Brookville, Pa. (Kiskiminetas Pbtl.).

39. In memory of Miss Mary L. Reed. By her niece, Mrs. Effie Reed Knappenberger (Kiskiminetas Presbyterial).

40. In memory of Miss Lida Patton. By Mrs. Elmer Cooke, Columbus, Ohio (Xenia Presbyterial).

41. In memory of Mrs. J. O. Welch. By friends of Neil Avenue Congregation, Columbus, Ohio (Xenia Presbyterial).

42. In memory of Mrs. Stella K. Wagener. By friends in Elfinwild Church (Allegheny Presbyterial).

43. In memory of Mrs. Jennie B. Saint. By her friends and relatives (Allegheny Presbyterial).

44. In memory of Mrs. Margaret Picard. By her son, James E. Picard, Pittsburgh (Allegheny Presbyterial).

45. In memory of Dr. Eugene A. Picard. By his son, James E. Picard, Pittsburgh (Allegheny Presbyterial).

46. In memory of Mrs. Helen Hood. By a friend in Second Church, Cleveland, Ohio. (Cleveland Presbyterial).

47. In memory of Mrs. Mary A. Asher. By her daughters: Jennie Pearl Asher and Mrs. Don McCowin (Beaver Valley Presbyterial).

48. In memory of Mrs. Alida A. Sloan. By Mr. and Mrs. J. C. Gilfillan, son-in-law and daughter (Beaver Valley Presbyterial).

49. In memory of Mr. Donald M. Sloan. By Mr. and Mrs. J. C. Gilfillan, son-in-law and daughter (Beaver Valley Presbyterial).

50. In memory of Mrs. Charles A. Pattison. By Miss Mary M. Pattison and Mrs. Floyd B. Lortz, daughters (Beaver Valley Presbyterial).

51. In memory of Mrs. Eunice A. Smith. By her daughter, Miss Harriet M. Smith (Beaver Valley Presbyterial).

52. In memory of Miss Sarah Houston. By the WMS, Beaver, Pa. (Beaver Valley Presbyterial).

53. In memory of Lillian W. Crocker. By her sister (Beaver Valley Presbyterial).

54. In memory of Mr. C. A. Forsythe. By his family (Beaver Valley Presbyterial).

55. In memory of Leila M. Conway. By friends (Beaver Valley Presbyterial).

56. In memory of Mrs. Maria McElwee Hood. By her daughter, Mary M. Hood (Chartiers Presbyterial).

57. In memory of Mrs. Helen L. Williams. By her daughter, Mrs. C. Frederick Weber (Philadelphia Presbyterial).

58. In memory of Mrs. Florence Bowman. By the Drexel Hill WMS (Philadelphia Presbyterial).

59. In memory of Mrs. Florence Neely. By a relative (Philadelphia Presbyterial).

60. In memory of Miss Isabel Neely. By a relative (Philadelphia Presbyterial).

61. In memory of Ricky Beilstein. By a friend (Philadelphia Presbyterial).

62. In memory of Mrs. Louisa E. Wolf. By Mr. and Mrs. Robert M. Wolf (Philadelphia Presbyterial).

63. In memory of Mrs. Pearl Jones. By Trinity Women's Society (First Ohio Presbyterial).

64. In memory of Mrs. I. T. Fosler. By Mrs. Oliver Bogue (First Ohio Presbyterial).

65. In memory of Mrs. John M. Waddell. By her daughter, Mrs. George A. Hahn (Lake Presbyterial).

66. In memory of Mrs. Eleanor Hays. By her son, Frank Hays (Lake Presbyterial).

67. In memory of Herbert W. Best. By Mrs. Herbert W. Best and friends (Albany Presbyterial).

68. In memory of Miss Martha Irwin. By her sisters, nieces, and nephews (Argyle Presbyterial).

69. In memory of Mrs. Robert R. Maxwell. By friends (Mercer Presbyterial).

70. In memory of Mrs. Ida Ferguson. By Howard Ferguson (Idaho Presbyterial).

71. In memory of Rev. John Andrew Vandling. By Mission Guild and a friend (Allegheny Presbyterial).

SENIOR LIFE MEMBERS

$25 Each

883. Mrs. Mary Lockwood, Monroeville, Pa. By Mrs. Dolores Burns.

884. Mrs. Alice Kircher, Monroeville, Pa. By a friend.

885. Mrs. Isabell Wilson, Monroeville, Pa. By the Bethel WMS.

886. Mrs. Marlene Creighton, Irwin, Pa. By her mother, Mrs. Charles Shirley.

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

I shall not want for COMPANIONSHIP.
"I have called you my friends. Lo, I am with you always."

THEME FOR THE YEAR:

The Changeless Christ for a Changing World

OCTOBER DEVOTIONAL THEME:

"I Am the Good Shepherd"

Scripture: John 10:14-16; Psalm 23.

Christ has said: "I am the good shepherd, and *know my sheep*, and am known of mine. As the Father knoweth me, even so know I the Father; and *I lay down my life for the sheep.*" John 10:14, 15.

Just think, our great God in all humility comes to us as a mere shepherd. He comes not primarily to guide us through life, but foremost to lay down His life for us in exchange for our faith in Him, in order that we might live eternally! How desperately we need guidance throughout all of life, but greater still is our need of eternal salvation. This the Shepherd has supplied!

David was a shepherd and no doubt one day as he was watching his sheep he was inspired to write the 23rd Psalm. David realized the trials, pitfalls, and concerns of a shepherd. He knew what a task it is to keep a flock of sheep on the beaten track. No doubt he even thought of himself in terms of the sheep, realizing his own personal weaknesses, his yielding to temptations in life, and his proneness to go astray. How utterly incapable he was at times of looking after himself; so he was able to say, "The Lord is my shepherd."

Is the Lord your shepherd too? Are you trusting in Him for life eternal and waiting and looking for His leading through life's many problems familiar to Teen-Agers? Is He leading you in your choice of companions, life's vocation, and the use of your talents to His service? If He is, you too are one of His sheep! It is true that Christ is the Shepherd of the whole flock scattered the world over, but He is likewise a shepherd to each individual!

"I shall not want." Does He not feed the birds and clothe the lilies? He will not let His own sheep want.

"He maketh me lie down in green pastures; he leadeth me beside still waters." Where are the pastures through which the Shepherd leads us? They are His precious Word. Here is where our souls are nourished and our spiritual life enlarged. Are you reading your Bible, Teen-Ager? Yes, it is the Shepherd who causes the sheep to lie down in the green pastures and enjoy His precious Word. Likewise after the lying down in pastures, we must be led forth by the still waters. We must eat and then journey on toward holiness and service.

Prayer Cycle: Days 5 and 6.

"Savior, like a Shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare.
Early let us seek Thy favor;
Early let us do Thy will;
Blessed Lord and only Savior,
With Thy love our bosoms fill."

A THANKSGIVING ACROSTIC

T Stands for Thankfulness for the missionaries, preachers, and trained workers who are giving their lives to spread the Gospel.

H Stands for Happy Homes. The Christian's home must be a "Bethel" where Christ would delight to dwell.

A Stands for America, which is precious to us. Let us thank God often for freedom of worship, freedom of speech, freedom of press, freedom from fear, and freedom from want.

N Is for Nature and all of its beauty. God has given us many beautiful sights in nature to enjoy.

K Is for Kind Words that heal broken hearts and help the sick and lonely. Every day we can make someone happy by speaking kindly.

S Stands for Strength. We are thankful for strength of our bodies and for the strength that God gives us daily.

G Stands for Giving. We are thankful that we have something to give to the Lord. We speak of stewardship as the giving of time, money, and personality. If we spent all of our time getting and never gave, we would be unhappy all the time. We are glad we can give.

I Stands for the Inspiration that people are to us.

V Stands for Various boards and agencies of our United Presbyterian Church. We are thankful for them and the work they are doing in spreading the Gospel.

I Is for the Institutions at home and abroad that are serving to be a blessing to all who come within their walls.

N Stands for the Nationals who become Christians and then win their own people to Jesus. People will give heed to those of their own race when often they cannot understand the missionary who is strange to them.

G Stands for God, the giver of all good things. He is the one to whom we give thanks for all of life's joys. Let us thank Him continually for His Son who is our Savior.

PROGRAM SUGGESTIONS

For this month's study we shall be turning to the important "Changing Patterns in the Middle East." This would be a fine time to first have a brief quiz to test your "I.Q." concerning the countries in the Middle East. Almost all of the overseas work of the former United Presbyterian Church has been in the Middle East—Pakistan, Egypt, the Upper Nile, the Sudan, and Ethiopia. These countries, plus the part where the former Presbyterian Church U.S.A. has been working—Iran, Iraq, Syria, and Lebanon—constitute a vast challenge and responsibility that call for understanding, prayer, and support from our new United Presbyterian family.

Tools for Missionary Education—1958-59 should prove helpful to you in securing further resources and materials for your age groups. Listed below are some terms relative to

(*Continued on Inside Back Cover*)

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

I shall not want for HONOR. *"If any man serve me, him will my Father honor."*

NEW YORK DOCTOR NOW SHARES BATH, TV AT TAMA

Text by Jane Boulware

Photos by Ruth Hughes

TAMA, IOWA—Mesquakie Settlement Indian boys and girls know they are always welcome at the home of Dr. and Mrs. David W. Park, United Presbyterian missionaries here.

The Parks' home is the social and educational center for a small congregation of 34 Indians, most of them women and children.

The chapel and home are just outside the Mesquakie-owned settlement of some 3,500 acres, where approximately 500 members of the Mesquakie tribe live.

Reprinted from the Des Moines Tribune by permission.

Bronx Practice

Although the Parks have been here only about 15 months, they are serving a mission post with a 50-year history. It is the only Protestant mission on the settlement.

The move to Iowa from Vermont in September, 1956, for 70-year-old Dr. Park and his wife meant a new type of work, a new way of life.

Dr. David W. Park, New York physician who has come to Tama as a missionary, watches television in his home with Indian children.

Mrs. Park plays the organ, teaches Sunday school, drives mission bus and entertains Indian children.

A medical doctor, Dr. Park was graduated from Long Island Medical College in 1908 and practiced medicine for a time in the Bronx.

For 28 years, he was a hospital inspector for the New York state department of social welfare, later was superintendent of a hospital at Potsdam, N. Y. He also was a field representative for the American College of Surgeons.

Vermont Post

Dr. Park was ordained to the ministry in 1926—18 years after he was licensed in the practice of medicine in New York state. He preached as a part-time supply pastor at various churches in New York City while working as a hospital inspector.

In 1949 he accepted his first full-time pastorate at East Craftsbury, Vt., where he remained until coming to Iowa.

The white-haired, slender doctor-preacher chuckles when he contrasts his present flock with the Vermont congregation he left.

Hostess-Teacher

"I've learned to simplify my sermons," he said. "Back there, we preached mostly to college graduates and professional people, some of them professors. Here, my audience is mainly children."

Motherly Mrs. Park plays the organ at church, teaches Sunday school. During the week, afternoons and evenings, she is hostess-teacher-cook for various groups that meet at the manse.

These include a women's missionary society, a teen-age group, younger children who come for study and play—or just to watch television.

No Electricity

Since many of the Indian homes have no running water or electricity, the Parks share their telephone—and even their bathtubs—with Indian friends.

The telephone is used by the Indians mainly to call taxicabs; the bathtubs are the special privilege of young girls active in the church.

Once a month Mrs. Park serves a family supper to parishioners.

When United Presbyterian churches in the Iowa district heard about the suppers, there were "pantry showers" to help defray the cost.

Only One Man

A familiar sight along settlement roads is the mission Volkswagon bus, which Mrs. Park drives. The bus picks up children after school, takes them to the manse for afternoon or evening activities. On Sundays, it transports the Indians to and from church.

The Parks are especially proud of six young people who have voluntarily joined the church since they came. There are only three older boys and one adult man on the membership rolls. The man is Edward Davenport, an active member and an elder in the church.

Sioux Indian

Mrs. Park's chief helper among the

women is Mrs. Pansy Waseskuk, who teaches a Sunday school class, is secretary-treasurer of the women's missionary society, and sponsors the teen-age group.

Mrs. Waseskuk, affectionately called "Pansy" around the mission, is a Sioux Indian married to a Mesquakie. She grew up at a mission school in South Dakota.

The Mesquakie children attend a settlement school operated by the federal government's Bureau of Indian Affairs through sixth grade. Upper grades attend public junior and senior high schools in Tama.

Above: Mrs. Park and Mrs. Waseskuk examine used clothing sent by church groups.

Below: Indian girls drop in at the manse to listen to records and have a snack.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

I shall not want for REST. *"Come unto me all ye that labor and are heavy laden and I will give you rest."*

AT HOME IN "THE PALMS"

I do wish you could all visit us. It wouldn't be a rest but we could promise you something different every day of your visit—nothing planned, as we never know ourselves what's next. You would be staying with Dorothy Rankin and me in our house, "The Palms"—we are alone at Doleib Hill just now. Our house is called "The Palms" because of the 20 palms out in front.

On your first visit we'd bring you in the front door through the fly trap veranda (it never seems to trap many flies but is a good place for bicycles, boat oars, etc.) to the sitting veranda. We eat our breakfast and supper on this veranda overlooking the Sobat River and in the evening watch the wonderful sunsets over the river. On Tuesday evenings this part of the house is filled by young boys of ten to fifteen years who come to play games. This is a new project but one which we pray will develop into a boys' club. This veranda and the dining room are the places where we do our entertaining and counseling. You'd be surprised at the callers we have in one day. There always seems to be some boy reading or learning to type or a woman or girl visiting or sewing. It sometimes has the appearance of a waiting room. The dining room is used at noon hour for it is too hot to eat outside. It is also used as a sewing room, study, in fact anything one can possibly do on a dining room table!

Now let's pass through the dining room and down the back corridor to the next three rooms. First, Dottie's office for literacy and translation which is also used as an extra room and sick room. About two weeks ago we had a six-month-old baby here so that she could be kept in a steam tent. Now it is partly occupied by an eleven-year-old school girl who is receiving t.b. treatment during the school vacation. There is also the teen-ager who helps look after the eleven-year-old. Next door is my room where I'm writing this letter. And beside me is Dottie's room where she retires for peace and quietness. Both our rooms have exits on to the sleeping veranda for it is always too hot to sleep indoors.

Returning along the back corridor we pass the bathroom and "official" storeroom on the left and come to the kitchen. We are very fortunate in having two very good natured men working in the house. Both are over six feet tall, are good friends, and take charge of the kitchen, back porch, and back door. Neither of these men is a Christian; in fact they are steeped in their heathen worship. Pray that our lives before them might be a testimony of the Savior.

The back door is the place of most activity. We use it more than anything else. It leads to the Hill, to the garage, to the girls' school, to the women's work house. We buy eggs, tomatoes, and chickens here, answer numerous requests for a ride to Malakal next time we go, for thread, needles, tin cans, medicine (which you get at the clinic and not at our back door.) When school is in session the number of requests is doubled. And then there are always the friends who are just passing by and stop to visit a moment.

Helen Tetley,
Doleib Hill, Sudan

TRANSLATING GOD'S WORD

In the realm of Shilluk language, the book of Matthew is now taking final shape. The first six chapters

must have one more re-reading with the Shilluk Christians, and then the whole book will be turned over to the printer.

Another phase of language work is the transition from Roman to Arabic script that must come in the next year or two. It seems like an almost impossible task to write a language that has 11 vowels in the script of another language that has only 3. But adaptation will have to be made, for the vernacular must be written in Arabic script or no one will be able to read it in a few years. For soon only Arabic will be taught in the schools. Paul Hostetter is pushing this experimental work in the Murle language and Harvey Hoekstra is working on it in Anuak. I shall continue in the Roman script until those men have reached some conclusions.

The Doleib Hill Girls' School (elementary) graduated 11 girls in December of 1957. Five of those went 800 miles up the Nile to Yei Intermediate School along with Mary Tekajwok and Nyakuc who went last year. Six girls returned to their villages. Eleven girls were baptized shortly before school closed. Graduation was held on Christmas afternoon. Each girl received a diploma and a bound copy of Mark, Luke, John, and Acts — the Shilluk Scriptures now in print. These girls have no Christian encouragement in their villages — your praying will help them. We expect to have 100 youngsters in the school this year. Staff is the great problem before us now; we need two more teachers and an overseer who love Christ and love girls.

Dorothy L. Rankin,
Doleib Hill, Sudan

GOD CALLS ME FROM PASRUR

I'm going to miss keenly leaving the village work in Pasrur. I was thinking of specific things today as we walked to Cheleke: The black and white kingfisher poised over his prey, and dropping like a catapult into the canal to come up dripping with his gleaming catch; the astonishingly blue kingfisher baby with breast like pure gold, as adept and fleet as his father; the deep *whoo, whoo* of horned owls at dusk; wheatfields heading out, bordered by blue flax; paths in the grainfields; gamboling lambs and kids; the friendly helpfulness of village folk; the joyous welcome to any house, and appreciation of our coming to visit and teach them.

TO SIALKOT AGAIN

Going back to Hajipur challenges me to deeper dedication, that Edith Williams, much improved in health from her rest, Gene Purdy, and I may be a team, so singleminded and gracious by the power of the Holy Spirit as to win that group of 18 too young and inexperienced teachers and lead them in a service for the girls of Pakistan, far more than they now know. Visualize us and pray earnestly.

Eva M. Hewitt,
Sialkot, Pakistan

GHIMEERA, ETHIOPIA

Nice things happen here, too! Recently two "kings" of different tribes had a terrible quarrel, which led to serious fighting, and many people came to us to have wounds treated. They were bitterly opposed to one another. To our surprise, they called in Kase Gidada to judge between them. This was a great honor because he is a Galla from the West, but a greater honor because it bore testimony to his Christian character and to the power of the Gospel among pagan people. They have even asked him to decide on the punishment for the "guilty." "They are *all* guilty," said he smiling broadly, as he told the story. "So the punishment will be to make them become friends with God, and then with one another." I think the United Nations and other organizations for peace in this world could come and sit at the feet of this dear, blind "Gamaliel" and settle many problems.

Eileen Halewood

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.
Phone AT. 1-3818

I shall not want for LIFE. *"I am come that they might have life, and that they might have it more abundantly."*
—Adapted from *World Crisis*

NEW PUBLICATIONS

Members of the WGMS have been accustomed to finding material for programs mainly in MISSIONARY HORIZONS. This system has had serious weaknesses as many have learned through experience:

1. It is difficult for a leader to plan an interesting program when members of the organization have already read the material to be presented.
2. Many women have yielded to the temptation to simply read articles from the magazine at the meeting.
3. The inexperience in planning of many leaders has led to a "sameness" in procedures.

Even had there been no union we would have moved toward the plan of printing program material in booklet form and using the magazine for supplementary articles. In the new plan two types of program material are provided:

1. For association meetings.
2. For circle study, including each year
   a. Bible study.
   b. Mission study — alternating overseas and national work.
   c. Some phase of Social Education and Action.

If your organization is a missionary society you will find the association program quite usable unless your group is very small. You may want to choose some topics from this booklet and use also the special mission study for the year, or some parts of the other studies. For 95¢ you can own a copy of each of the four booklets.

1. *New Occasions—New Duties,* association program suggestions. 35¢. There are 12 programs, each dealing with some phase of the task of the Church as we work through Christian Education, National Missions, and Ecumenical Mission and Relations. These programs are planned but will require work on the leader's part to be successful.

2. Circle Studies
   a. *The Spirit Speaks to the Church,* a study of the Acts. 20¢ or 6 for $1.00. There are 10 chapters in the booklet with plans for 10 sessions and for abbreviated study in 4 or 6 sessions. Each chapter has suggestions for home study and questions for discussion. Many problems faced by the early Church are live issues today. May also be used as a guide to individual study.

   b. *Conversations on the Middle East.* 20¢ or 6 for $1.00. Planned for four sessions. Articles written by Mrs. Charles Malik, Miss Turan Ehteshami of Iran, Dr. E. E. Grice, and Mr. William Haddad of Lebanon provide background for discussion of the political situation, the position of women, the problem of evangelism, and the place of the ancient and evangelical Churches in the Middle East. Suggestions for study based on the interdenominational books, for worship, and for discussion are included.

   c. *Ever-Widening Circles.* 20¢ or 6 for $1.00. This is the Social

Education and Action study and is a consideration of community relationships and responsibilities. As Christians we must let our light shine in our day-to-day relationships with those of our own community and as we take our place as citizens of state, nation, and world.

3. *The Ripening Harvest* (Praise Service). 5¢ each; 50 for $2.00; 100 for $3.00. You may want to use this as part of your Thank Offering service.

4. *Tools for Missionary Education.* Free. This booklet was mailed in July to all society presidents and leaders of Teen and Junior societies. It lists available material on the two mission study themes —"Christian Concerns of North American Neighbors" and "The Middle East."

5. *The Dial.* 5¢. A program calendar of 20 pages, somewhat larger than the one to which we are accustomed. Each topic of the association program (1 above) is given a page with space for names of leaders and hostesses and the date of the meeting. There is also a brief story or article illustrating the topic.

Supplementary Program Aids

THE MIDDLE EAST

Mission to the Moslem Heartland by Wysham and Grice. (Reprint from *Presbyterian Life* and *The United Presbyterian.*) 10¢.

CHRISTIAN CONCERNS OF NORTH AMERICAN NEIGHBORS

Alaska: Land of Extremes. 20¢.

Young Christians in an Old Land: West Indies Church. 20¢.

Know Your Neighbor—Alaska.

Know Your Neighbor — West Indies. Free up to 50 copies; each additional copy—3¢.

1959 *Reading Course list.* 1¢ each.

Devotional Aids

Mission Yearbook of Prayer (ready about Dec. 15) 50¢. This is similar to the *Prayer Cycle* but much larger since it includes the names of missionaries and workers of the new Church. This should be in every Church home.

Advent Tryst, 1958 edition. 5¢ or 25 for $1.00. The little guide for pre-Christmas personal devotions for women. We have used this for several years.

Organization

1. *Handbook* (ready about Jan. 1). 50¢. This book will contain a plan for organization on the local level, duties of officers and committees, an explanation of women's giving and help for budget planning; information on presbyterial and synodical societies and the national women's organization. There will be suggested constitutions, help on program planning, and leadership training opportunities. The type of information we have printed in the Officers' Packet, Suggested Constitutions, and other leaflets is all combined in this *Handbook* which will be used till the next revision in 1961.

2. *Planning*—1959 edition. 10¢. A copy of this pamphlet is being mailed free to the president of each of our organizations. It presents the objectives of United Presbyterian Women for the next three-year period, with concrete suggestions for officers and committees. Available program material is listed with instructions for ordering.

3. United Presbyterian Women's pin —$1.00. A small pin bearing the insignia of the new organization. (See page 709 of the July-August issue of MISSIONARY HORIZONS for an explanation of its meaning.)

Two other pamphlets offer suggestions that will be of help to circles or small societies:

1. *It's Good to Be a Few.* A guide for circle leaders. 10¢.
2. *Let's Discuss It.* How to lead a worth while discussion. 15¢.

Where to Order

All the above may be secured from your nearest Presbyterian Distribution Service:

156 Fifth Ave.
New York 10, N. Y.

416 S. Franklin St.
Chicago 7, Ill.

234 McAllister St.
San Francisco 2, Calif.

Thank Offering Supplies

For the remainder of 1958 order Thank Offering supplies from the WGMS Literature Department, 209 Ninth St., Pittsburgh 22, Pa.

THE READING COURSE

One of the special projects in which former Presbyterian U.S.A. women will join with the enthusiastic recommendation of the former WGMS is the Reading Course. Many women want to read "good" books but they do not know where to start. Here's an answer!

The Course consists of a list of four books in each of the following four categories: Ecumenical Mission and Relations, National Missions, The Church and Our Faith, and General Reading. The list—copies at 1¢ each—will be available on fall literature tables, or may be secured from P.D.S.

The plan which has been used for 25 years by the WGMS is that a person will choose four books—*one* from each of the four categories—during the calendar year. Individuals who have *read* the books receive recognition. In 1959 this recognition, whether by simple certificate or listing in the annual report, will be under the auspices of the Literature Secretary of the local association—or the presbyterial society, if it is deemed desirable.

Societies secure books in various ways:

1. Usually they are purchased from the contingent fund of the society, association, or circle.
2. Individuals sometimes purchase books and donate or loan them to the group.
3. Some church libraries buy the books and care for the circulation.
4. Public libraries will often cooperate with the local group and stock some of the books.
5. The organization buys the books and charges a small rental fee from readers. This fee goes into a fund for the next set of books.
6. An envelope is pasted in the back of each book to receive contributions of readers.
7. Fines for keeping a book more than the allotted time (usually two weeks) are collected and applied to the book fund.

To cooperate in the plan, the Westminster Book Stores will give 10 per cent discount to an organization ordering *all* of the books listed, or the eight books in categories 3 and 4. Books in categories 1 and 2 may be ordered from P.D.S.

The original United Presbyterian Book Store, 209 Ninth St., Pittsburgh 22, Pa., is now a Westminster Book Store.

"Village Reborn"—A Filmstrip

The inspiring story of how a literacy class in a village church revolutionized the life of an entire Egyptian community is told in this color filmstrip. The daily activities photographed are typical in many respects of those of peoples throughout the Middle East. Approximately 70 frames. Reading script. Sale price $5.00; rental $1.50 plus postage. Order from Religious Film Libraries, 209 Ninth St., Pittsburgh 22, Pa.

TRIBUTES

Clara Giffin Hall

The Women's Missionary Society of the First United Presbyterian Church of Alliance, Ohio, wishes to pay loving tribute to the memory of Clara Giffin Hall who passed away Apr. 23, 1958.

Mrs. Hall had been our Thank Offering Secretary for a number of years. She was vitally interested in missions and because of her faithful work the Thank Offering increased each year that she had charge of it.

We extend our deepest sympathy to the members of her family, and may her faithfulness to her Lord be a challenge to all of us.

The Committee

Mrs. Capitola Miller

The Women's Missionary Society of Fairmount Park United Presbyterian Church of Canton, Ohio, wishes to pay loving tribute to the memory of Mrs. Capitola Miller, who was called to her heavenly home May 18, 1958.

Mrs. Miller was a faithful member of the society for many years and also a Life Member of the WGMS.

To her husband Fred and to the rest of her family we extend our heartfelt sympathy.

With James Whitcomb Riley we say:

"Think of her still as the same, I say;
She is not dead, she is just away."

Committee

Esther Dawson Brown

A tribute of love from the Women's Missionary Society of the United Presbyterian Church of Oakville, Ore., to the memory of Esther Dawson Brown, who went to be with her Lord June 13, 1958.

Her inward goodness, her unassuming, gentle manner, and her outward acts spoke to all of her love for her God, her church, and her friends.

Our society has lost a faithful worker and a regular atttendant. But our loss is her eternal gain in the joy and peace of the heavenly home.

We extend our sympathy to the husband and family.

Committee

Mrs. Martha Jane Moore

The Women's Missionary Society of East Unity United Presbyterian Church of Butler Presbytery wishes to pay tribute to the memory of Mrs. Martha Jane Moore who passed away June 8, 1958.

Mrs. Moore was a faithful member of our missionary society for 50 years and a Life Member of the WGMS.

We extend our sincere sympathy to her loved ones.

Committee

Mrs. Harry Schechter

The Women's Missionary Society of the Jetmore, Kan., United Presbyterian Church, lost a faithful member in the passing of Mrs. Florence Schechter on May 1, 1958. Mrs. Schechter served her missionary group in many capacities, including that of president. She endeared herself to all through her many acts of kindness, done in a spirit of simple humility and undemanding love. She was not one to let her left hand know what her right hand was doing.

To her husband and seven children with their families, in which she delighted, we extend our heartfelt sympathy.

The Committee

Mrs. B. B. Snodgrass
Mrs. P. M. Pugh, Sr.
Mrs. B. R. Bruce

The Women's Missionary Society of the Rochester, Pa., United Presbyterian Church wishes to pay loving tribute to the following members who have been called to their heavenly home within the last year, viz.: Mrs. B. B. Snodgrass, Mrs. P. M. Pugh, Sr., and Mrs. B. R. Bruce.

We mourn the loss of these faithful members, and the memory of their loyalty and untiring efforts for God's Kingdom will live forever in the hearts of those who knew them.

The Committee

Mrs. Ida M. Brown

The Women's Missionary Society of the United Presbyterian Church in Santa Ana, Calif., wishes to pay loving tribute to the memory of Mrs. Ida M. Brown, who passed away at the home of her son, Hugh Brown, May 30, 1958, at the age of ninety years.

She was an active member in the Women's Missionary Society of the United Presbyterian Church in Bloomington, Ind., in earlier years. She was later a member of the Women's Missionary Society at Evanston, Ill., where she served as Junior missionary superintendent for several years.

Mrs. Brown was also a Life Member of the WGMS.

She was an inspiration to all who knew her. We commend her loved ones to our Lord, whom she loved and served.

Committee

Mrs. Hazel McClymonds

The Women's Missionary Society of Oak Grove United Presbyterian Church wishes to pay tribute to the memory of Mrs. Hazel McClymonds. We have lost a faithful member, but we are consoled in knowing our loss is her eternal gain in the joy and peace of her heavenly home.

The Committee

LIST OF FURLOUGHED MISSIONARIES UNDER COMMISSION ON ECUMENICAL MISSION AND RELATIONS

United Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, New York

CENTRAL BRAZIL

Glass, Mr. and Mrs. George H.
170 S. Marengo Ave., Pasadena 2, Calif.
Gordon, M.D. and Mrs. Donald C.
47 Claremont Ave., New York 27, N.Y.
Harper, Rev. and Mrs. C. Roy
2112 East St., Tracy, Calif.
*Lodwick, Rev. and Mrs. Robert E.
220 W. Withrow Ave., Oxford, Ohio
McIntire, Rev. and Mrs. Robert L.
47 Claremont Ave., New York 27, N.Y.
Perkins, Rev. and Mrs. Rodger W.
22 Locust Ave., Kentfield, Calif.
Reasoner, Rev. and Mrs. Donald T.
2918 F Regent St., Berkeley 5, Calif.
Sovereign, Rev. and Mrs. Floyd B.
15 Lake St., White Plains, N.Y.

CHILE

Alexander, Rev. and Mrs. Addison M.
1449 N. Lorraine, Wichita, Kans.
*Schultze, Miss Marie
30 Lenox Ave., East Orange, N.J.

CHINA

**Bercovitz, M.D. and Mrs. Nathaniel, Sr.
131 Kenworthy Dr., Pasadena, Calif.
Bradshaw, M.D. and Mrs. Homer V. (R.N.)
P.O. Box 144, Duarte, Calif.
*Cochran, M.D. and Mrs. Williams
152 Grove St., Auburndale, Mass.
Creighton, Mr. and Mrs. Roy L.
90 La Salle St., Apt. 17E New York 27, N.Y.
#Reeder, Rev. and Mrs. Charles V.
P.O. Box 6, Fredericksburg, Ohio
**Smith, Dr. and Mrs. C. Stanley
414 W. 120th St., Apt. 414, New York 27, N.Y.
**Tewksbury, Rev. and Mrs. M. Gardner
501 W. 123rd St., Apt. MC, New York 27, N.Y.

COLOMBIA

Caldwell, Miss Evalina (R.N.)
1525 Harrison, Lincoln, Nebr.
Castro, Rev. and Mrs. Vincent
108 Ross Ave., San Anselmo, Calif.
Coble, Rev. and Mrs. Aulden D.
5200 Birch St., Mission, Kans.
Goff, Rev. and Mrs. James E.
2918 E Regent St., Berkeley 5, Calif.
Inglis, Rev. and Mrs. J. Leslie
6313 B Ocean Ave., Ventnor, N.J.

EGYPT

Ammon, Rev. and Mrs. Eugene
R.D. 2, New Wilmington, Pa.
Dawson, Miss Mary Frances
808 East 3rd St., Ellensburg, Wash.
Finney, Miss Davida M.
Cambridge Rd. Coshocton, Ohio
Finney, Miss Lois M.
Rt. 3, Mercer, Pa.
French, Miss Elsie May
Claysville, Pa. % Hutchison
Grimes, Miss Alice M.
Claysville, Pa.
Jamison, M.D. and Mrs. Paul W.
616 N. Highland Ave., Pittsburgh 6, Pa.
Kingan, Miss Lois D.
% Mrs. E. O. Liggitt, 4138 Fairfield Ave., Munhall, Pa.
Lorimer, Rev. and Mrs. John G.
47 Claremont Ave., New York 27, N.Y.
Martin, Miss Helen Jeannette
608 North Ave., Pittsburgh 21, Pa.
McClanahan, Rev. and Mrs. Paul H.
Apt. 2, 5342 Keeport Drive, Pittsburgh 36, Pa.
McGill, Rev. and Mrs. Willis A.
47 Claremont Ave., New York 27, N.Y.
McLaughlin, Rev. and Mrs. Ralph T.
152 Waugh Ave., New Wilmington, Pa.
Nolin, Miss Ruth L.
616 N. Highland Ave., Pittsburgh 6, Pa.
Reed, Rev. and Mrs. Glenn P. (Commission Representative)
R.D. 1, Zionsville, Pa.
Tedford, Miss Alberta A. (R.N.)
Room 602, 1414 E. 59th St., Chicago 37, Ill.
Thompson, Miss Mary L.
% Mrs. J. J. Osuna, 1300 24th St., S., Arlington 2, Va.
*Work, Miss Margaret A.
E. Platte Ave., Fort Morgan, Colo.

ETHIOPIA

Fisher, Rev. and Mrs. Milton C.
1415 Tenbury Rd., Luther, Md.
Halewood, Miss Eileen (R.N.)
% Miss I. Bondwood, Penshurst, 31 Mulgrave Ave., Ashton-on-Ribble, Preston, Lancashire, England
Haspels, Rev. and Mrs. Charles M.
R.D. 1, Boyden, Iowa
Knieriemen, Miss Norma H., (R.N.)
5437 Euclid Ave., Philadelphia 31, Pa.
McGeary, Miss Hazel J.
103 Dreams Landing, Annapolis, Md.

EUROPE

Frelick, Rev. and Mrs. J. Paul
983 Balltown Rd., Schenectady, N.Y.
Lodwick, Rev. and Mrs. Robert C.
R.D. 2, Williamsburg, Ohio
Teeuwissen, Rev. and Mrs. Ray W.
1737 Paris Ave., S.E., Grand Rapids, Mich.

GUATEMALA

Bestwick, Miss Lucy (R.N.)
% Mr. W. G. Lewis, Box 704, Lincoln, Nebr.
Morrison, Miss Marjorie M.
17937 Burbank Blvd., Encino, Calif.

HONG KONG

Armentrout, Miss Lois L.
Room 508, 1021 McGee St., Kansas City 6, Mo.
Shaefer, Miss Alice H.
Box 757, DeBary, Fla.

INDIA COUNCIL

Browne, Rev. and Mrs. Francis W.
1011 Spink St., Wooster, Ohio
*Ruch, Mr. and Mrs. H. G.
90 La Salle St., New York 27, N.Y.
**Ruff, Rev. and Mrs. Gordon M.
West Main St., Stony Point, N.Y.

NORTH INDIA

Alter, Rev. and Mrs. James P.
% Dr. D. N. Beach, Birch Knoll, East Holden, Me.
Brooks, Mr. and Mrs. Adin P. (R.N.)
Readers' Service, Stony Point, N.Y.
Martin, Rev. and Mrs. (M.D.) Robert
12 Suffolk Rd., Edinburgh, Scotland
Murray, Miss Julia F. (R.N.),
47 Claremont Ave., New York 27, N.Y.
Robinson, Rev. and Mrs. Maxwell R. (R.N.)
47 Claremont Ave., New York 27, N.Y.
Swann, Rev. and Mrs. D. L.
47 Claremont Ave., New York 27, N.Y.
Vaugh, Mr. and Mrs. Mason
14735 Private Dr., E. Cleveland 12, Ohio

PUNJAB

Black, Miss Mary Helen
191 Tyler Ave., Washington, Pa.
Campbell, Rev. and Mrs. E. Y.
504 W. Fifth St., Marysville, Ohio
Ferris, Miss Dorothy L. (M.D.)
9021 Decima Rd., Cincinnati 27, Ohio
*McDonald, Miss Dorothy
235 E. 49th St., New York 17, N.Y.

Status of missionaries not on regular or extended furlough is indicated as follows:
*On leave of absence
**Loaned for special service
#Not in active service or on adjusted salary
##New missionaries on Board support who have not yet reached their fields
XMissionaries under Reformed Church in America

McKelvey, Rev. and Mrs. J. Morgan
310 E. Detroit Ave., Monmouth, Ill.
Riddle, Rev. Charles W.—3131 Sixth, Boulder, Colo.
(Wife on field)

KOLHAPUR CHURCH COUNCIL

Craig, Miss Margaretta, (R.N.)
R.D. Box 160, Port Deposit, Md.
Evans, M.D. and Mrs. Eugene H. (R.N.)
315 Eighth Ave., Seattle, Wash.
*Freeman, Miss Bess
47 Claremont Ave., New York 27, N.Y.
Liddle, Miss Agnes T.
814 Glendower Drive, Kirkwood 22, Mo.
*Sandilands, Miss Marguerita
15250 21st S.W., Seattle 66, Wash.

INDONESIA

Thomas, Rev. and Mrs. Winburn T.
170 S. Marengo Ave., Pasadena 5, Calif.

IRAN

Belgum, Miss Gwendolyn J.
1525 Bonita Ave., Berkeley 9, Calif.
Bussdicker, Dr. and Mrs. R. D. (R.N.)
% L. L. Jones, Orwell, Ohio
Chambers, Miss Estella
130 Lincoln St., Hingham, Mass.
Cochran, M.D. and Mrs. Joseph P.
% Moore, 218 Kensington Rd., Syracuse 10, N.Y.
Fung, Sherman B., Victor Vaughan House
Room 309, 1111 E. Catherine St.,
Ann Arbor, Mich.
Hopper, Rev. and Mrs. William H., Jr.
Seventh and Franklin St., Columbus, Ind.
*Landrum, Rev. and Mrs. Dallas D.
21 Park Place, Princeton, N.J.
Lanning, Mr. and Mrs. Roy A.
47 Claremont Ave., New York 27, N.Y.
Miller, Rev. and Mrs. William McE.
326 W. Allen Lane, Mt. Airy, Philadelphia 19, Pa.
Murray, Dr. and Mrs. Thomas A.
809 S. High St., Denver, Colo.
*Stratton, Rev. and Mrs. Charles F.
85 Stony Run Road, R.D. 3, Newburgh, N.Y.

IRAQ

*Carver, Miss Lynda M.
The Merriam Home, Newton, N.J.
Taylor, Rev. and Mrs. Morton
% C. O. Fountain, 6 E. Oak Ave., Moorestown, N.J.

JAPAN

Brown, Miss Mildred R.
47 Claremont Ave., New York 27, N.Y.
Firebaugh, Miss Martha E.
1010 S. Orchard, Urbana, Ill.
Jones, Rev. and Mrs. Henry D.
7636 Essex Ave., Chicago, Ill.
Urquhart, Miss Betty A.
428 Normal Parkway, Chicago 21, Ill.
Weiss, Rev. and Mrs. William B.
% Anton G. Weiss, 391 Case Ave., St. Paul, Minn.
Worth, Dr. and Mrs. Donald C.
4121 Ingomar St. N.W., Washington 15, D.C.

KOREA

*Adams, Rev. and Mrs. George J.
2640 E. 8th St., Tucson, Ariz.
Grubb, Rev. and Mrs. William A.
1346 Bennett Ave., Long Beach 4, Calif.
Provost, Rev. and Mrs. Raymond C., Jr.
Box 345, Montreat, N.C.
Urquhart, Rev. and Mrs. Robert C.
428 W. Normal Parkway, Chicago 21, Ill.
Wilson, Rev. and Mrs. Stanton R.
Fort Covington, N.Y.

LATIN AMERICA GENERAL

*Beardsley, Mr. and Mrs. Bruce
Box 24, Bloomfield, Ind.

MEXICO

McKaughan, Rev. and Mrs. James W.
Box 419, Canoga Park, Calif.
Passler, Mr. and Mrs. Frederick R.
26 Greenfield St., Lawrence, Mass.

PAKISTAN

Allison, Miss M. Marie—R.D. 6, New Castle, Pa.
Bell, Mr. and Mrs. Kenneth E.
% J. H. Colvin, Sussex, Wis.
Brown, Miss Frances E.
5351 Wingohocking Heights, Philadelphia 44, Pa.
Cathcart, Miss M. Evelyn
106 S. Fifth St., Marshall, Minn.
Chester, Miss Ruth M. (Ph.D.)
55 W. Alton Ave., Yardley, Pa.
Ewing, Rev. and Mrs. Rhea M.
1731 Franklin St., Santa Monica, Calif.
Lincoln, Miss M. Frances, (R.N.)
3433 W. 9th St., Wichita, Kans.
MacLachlan, Miss Laura R.—Atkinson, Nebr.
Miller, Rev. and Mrs. Paul A.
915 Powder Mill Lane, Philadelphia 31, Pa.
Pulliam, Rev. and Mrs. Paul R.
700 Church St., Indiana, Pa.
Scott, Miss Louise E.
23 Bell Ave., Pittsburgh 5, Pa.
*Stanton, Mr. and Mrs. Robert E.
708 W. 11th St. South, Newton, Iowa
Sutherland, Rev. and Mrs. William E.
% Mrs. Chase Stafford, 346 Stuyvesant Ave., Lyndhurst, N.J.

PHILIPPINES

Anderson, Mr. and Mrs. William L.
4012 Locust Lane, Harrisburg, Pa.
Buchwalter, Rev. and Mrs. Omar R.
664 W. Walnut St., Lancaster, Pa.
Fisher, Mr. and Mrs. J. Elliott
47 Claremont Ave., New York 27, N.Y.
*Haney, Mr. and Mrs. William E.
311-12 Stanford Village, Stanford, Calif.
*Jacobs, Miss Abby R.—Commission on Ecumenical Mission and Relations, 156 Fifth Ave., New York 10, N.Y.
Martin, Rev. and Mrs. David P.
170 S. Marengo Ave., Pasadena 5, Calif.
**Sanders, Dr. and Mrs. Albert J.
47 Claremont Ave., New York 27, N.Y.
Swanson, Miss Ruth—410 N. Stella, Lakeland, Fla.

SUDAN

Anderson, Mrs. J. Lowrie
% Bikle, 845 Ridge Ave., Pittsburgh 12, Pa.
XCrandall, Mrs. C. Lee
% R. C. A., 156 Fifth Ave., New York 10, N.Y.
Jordan, Mr. and Mrs. Charles
167 Hallock St., Pittsburgh 11, Pa.
XKats, Miss Wilma—Hickman, Nebr.
Matthews, Miss Aleta J.—Norton, Kans.
Shields, Dr. and Mrs. R. F.
5837 Hoffman Ave., Philadelphia 43, Pa.
Turk, Miss Frances (R.N.)
823 E. Hutchison St., Pittsburgh 18, Pa.

SYRIA-LEBANON

Bertsch, M.D. and Mrs. Albert M.
225 Kennedy Court, Louisville 6, Ky.
Boyes, Dr. and Mrs. Henry R.
14062 Hubbell Ave., Detroit, Mich.
Decherd, Rev. and Mrs. D. H.
171 E. College, Oberlin, Ohio
Dorman, Mrs. Harry
Box 129, Rt. 21, Westminster, Mass.
Fisher, Rev. and Mrs. H. A.
% Cation, 124 Pearl St., Walla Walla, Wash.
Littlejohn, Rev. and Mrs. H. T.
Payne Hall, Alexander St., Princeton, N.J.
Seto, Rev. and Mrs. Paul S.
Rt. 1, Box 250, McAllen, Tex.
Stoltzfus, Mrs. William A.
Stanwich Rd., Greenwich, Conn.
Weir, Rev. and Mrs. Benjamin M.
29 Bucarali Dr., San Francisco 27, Calif.
Williams, M.D. and Mrs. M. Neil
1145 Pleasant Ave., Des Moines, Iowa

THAILAND

Bissell, M.D. and Mrs. Charles L. (R.N.)
% Hull, 920 Felbar Ave., Torrance, Calif.
*Caughey, Rev. and Mrs. Frank M., Jr.
The Parsonage. First Congregational Church, Box 215, Boston Post Rd. Westbrook, Conn.
Grether, Rev. and Mrs. H. G.
Box 1381, Estes Park, Colo.
Irwin, Miss Anita—7745 S.E. 20th St., Portland 2, Ore.

Kingshill, Mr. and Mrs. Konrad L.
% Mr. Carl W. Ryberg, 608 Brown St., Jackson, Minn.
McKinley, Miss Barbara I.
12 S. Main St., Brookville, Pa.
Newman, Miss Helen % Miss Ellen Erup
Svenska Barmorsakeforbundet, Vindragarvagen 121V, Stockholm Sv., Sweden
Norlander, Mr. and Mrs. Harry L.
26 Edwards Place, Princeton, N.J.
Rumbaugh, Miss Vida F.
390 15th St., S.E., Cedar Rapids, Iowa
Ryburn, Dr. and Mrs. Horace W. (Commission Representative) 229 Second St., Erwin, Tenn.
Seely, Rev. and Mrs. Francis M.
26 N. Portland Ave., Ventnor, N.J.
Welles, M.D. and Mrs. Marshall P. (R.N.)
1721 Paloma St., Pasadena 6, Calif.

UNITED ANDEAN INDIAN MISSION

Berryhill, Miss Elizabeth (R.N.)
47 Claremont Ave., New York 27, N.Y.

VENEZUELA

Phillips, Rev. and Mrs. C. A.
Presbyterian Headquarters, Chautauqua, N.Y.

WEST AFRICA

Allen, Mr. and Mrs. Floyd E.
Commission on Ecumenical Mission and Relations, 156 Fifth Avenue, New York 10, N.Y.
Anker, Mrs. Georges A. (husband on field), Route de Divonne 23, Nyon Vaud, Switzerland
Beanland, Rev. Gayle C., Jr.
1413 Lamar St., Oxford, Miss.
Chevalier, Rev. and Mrs. Roger
Le Ramier, Villars s/allon, Switzerland
Foster, M.D. and Mrs. Dale G. (R.N.)
10061 Gaymont St., Anaheim, Calif.
Gould, Rev. and Mrs. F. L.
225 Kennedy Court, Louisville, Ky.
Hunter, Miss Mary
% C. D. Godsey, 236 E. Acacia St., Salinas, Calif.
Lehman, Rev. and Mrs. Robert L.
47 Claremont Ave., New York 27, N.Y.
Lowrie, Miss Ruth E.
% Doolittle, 425 58th Ave., Capitol Heights, Md.
McNeill, Rev. and Mrs. Joseph
Room 1312, 77 W. Washington St., Chicago 2, Ill.
Newman, M.D. and Mrs. Frank W. (R.N.)
47 Claremont Ave., New York 27, N.Y.
Perret, Mr. and Mrs. Jean-Luc
35 Avenue des Grands Monts, Chene-Bourg, Geneva, Switzerland
Reeves, Mr. and Mrs. Wade H.
2918 A Regent St., Berkeley 5, Calif.
Reeves, William D.
Commission on Ecumenical Mission and Relations, 156 Fifth Avenue, New York 10, N.Y.
*Reihmer, M.D. and Mrs. Vernoy A.
9792 Ira Court, Anaheim, Calif.
Sandilands, Dr. and Mrs. Robert S.
1363 Third St., Salem, Oregon
Strange, Rev. and Mrs. Roy P. Osbornville, N.J.

THE TEENS

(*Continued from Page* 789)

these countries on which we should be well informed in order to know the needs and conditions facing our mission and relations with these people. Be sure to include a portion of the program material given in MISSIONARY HORIZONS as further material.

WHAT IS YOUR "I.Q." ON:

1. Islam
2. The Evangelical Church of Egypt
3. Arab world
4. State of Israel
5. Position of women in the Muslim world
6. Iran
7. Iraq
8. Syria
9. Lebanon

THANK OFFERING TIME!

The Teens came forth with a fine Thank Offering in 1957. The total amount was $8,567.49 which was a gain over that of the previous year. May God again give an increase through the Teen-Age giving. Society Thank Offering Secretaries, do see that an ample number of yellow Teen Thank Offering envelopes and other ingathering supplies are ordered and on hand for your ingathering services. Cooperate with the other societies in your church in sharing in the arrangements for this important service.

REPORT OF WOMEN'S ADVISORY COMMITTEE

(*Continued from Page* 762)

(The Women's Advisory Committee has carefully worked over budgets, printing plans and costs, and has explored sources of income and personnel and is satisfied in the soundness of this proposal.)

D. *Junior Missionary Magazine*

For the purpose of continuing one of the most effective means of missionary education, imparting information and presenting the claims of Christ to those of the Junior age in the Church, we recommend that a new magazine for missionary education for the junior age be published continuing *The Junior Missionary Magazine* of the United Presbyterian Church of North America and *Missionary Mail* of Presbyterian Church in the United States of America, beginning with January 1959, under the care of the Board of National Missions and the Commission on Ecumenical Mission and Relations.

MID-EAST PROFILE

28½ minutes — 16 mm sound — Color and B/W

Produced for the Commission on Missionary Education by Film Productions International under the supervision of the Broadcasting and Film Commission of the National Council of Churches.

Cooperatively sponsored by 11 member communions of the National Council, this film is related to the interdenominational foreign mission study theme, "The Middle East," which will be launched for study and discussion in local churches during 1958-59.

In the midst of bitter struggle for privilege and power, in the face of the violence and hatred that engulfs the Middle East today, how shall the Christian Gospel be demonstrated?

Filmed in the Middle East in authentic color, MID-EAST PROFILE explores the powerful and conflicting forces at work there and presents the opportunities open to Christian missions to help form a revitalized society.

The eyes of the world are focused on the Middle East—land of ferment—where new ideas and ways from the modern world converge to threaten the old patterns of life for every nation of North Africa, Southeast Europe, and West Asia.

Civilization began in this area of the world and it is here that mankind's highest faiths evolved. Long dormant, this ancient land has been propelled into the midst of twentieth century civilization. Complex political problems and alignments followed the discovery of vast resources of oil. The old order is struggling with the pressures from Western democracy and Russian Communism. Ancient religions are resurgent and aggressive. A new nation, Israel, has established roots in the midst of unwilling neighbors, and bitter antagonisms threaten the peace. The ultimate resolution of these manifold problems is destined to play a significant role in the future of all human history.

For over a century the Protestant Church has been working energetically in the Middle East. Despite the great expenditure of time, life, and money over the years, the results of this work in terms of converts to Christianity or the size of the indigenous Evangelical Churches is disappointingly small. However, it is difficult to judge to what extent the Eastern Churches would have further declined under the pressures of Islam had it not been for the strong influence of witness brought by the Christian missionaries from overseas. If we are to discover God's will for the church in the future of the Middle East, Christians everywhere must come to understand the powerful and conflicting forces at work there.

To understand the Middle East, the Christian must understand Islam, for 95 per cent of the area is Muslim. The film examines the religious principles of Islam in considerable detail and explains in what ways it differs from Christian doctrine and practice.

Although the Eastern Orthodox Church is older than Islam it is a small minority, and fearing persecution has tended to keep cautiously to itself. High point of the film is an interview with Dr. Charles Malik, Lebanese educator and diplomat and Greek Orthodox Christian, who argues the point that the Protestant and Eastern Orthodox Churches can and must make a unified approach to the Middle East.

The film explores the opportunities open to the Christian mission for presenting the Gospel of Christ most effectively to the Muslim people. The concern of Protestantism for bringing learning to the common man is making a strong impression upon the Mid-Eastern consciousness. The warmth and interest of a Christian teacher is a real and tangible influence. The continuing work of mission hospitals that care for those who cannot pay for medication and care helps shape the course of events. The church's educational program is an important element in the new way of life for women in the Middle East. Model farms created as part of a Christian Rural Center teach students in the church's schools to improve the quality of local crops. Printing presses supported by Protestant missions are doing much to extend general enlightenment far beyond the Christian community. Arab pastors and teachers trained in the Near East School of Theology carry forward the message of Christ. Witnessing to the Christian faith by the direct means of personal friendship—cornerstone of evangelism—goes on day by day, in the schools, the hospitals, on the college campus.

What of tomorrow? Dr. Malik has said of the prospects of Christianity in the Middle East that he is pessimistic for the decade but optimistic for the century.

The film concludes that if we care enough we will learn about the Middle East and seek to bring to its problems and spiritual needs the concern and compassion of Christ.

Daily Rental: Color..... $12.00 B/W.....$8.00

Order from Religious Film Libraries, 209 Ninth Street, Pittsburgh 22, Pa.